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MISCELLANEOUS WORKS

OF

GEORGE WITHER

THIRD COLLECTION

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CONTENTS OF THE THIRD COLLECTION.

The references are to Hazlitt's Bibliographical Hand Book.

1. The Two Incomparable Generaliſſimo's of the world, with their Armies briefly deſcribed and embattailed, *viſibly and inviſibly oppoſing each other.* The one is the old Serpent the Devill, Generall of the Church Malignant. The other is the Lord JESUS CHRIST, Generall of the Church Militant. G. W. London Printed, for *Iames Butler.* 1644. (1 *leaf.*) [*H.* 26.]

2. *Juſtitiarius juſtificatus.* The Iuſtice juſtified. *Being, an* Apologeticall Remonſtrance, *delivered to the Honourable Commiſſioners, of the Great Seale, by* George Wither *Eſquire; and occaſioned by Sir* Richard Onſlow *Knight, with ſome others, who moved to have him put out of the* Commiſſion of the Peace, *in* Surrey: *In which private-Defence, many things are expreſſed, verie pertinent to publike-conſideration; and, to the vindication of the Liberties of the* Subject, *in generall, and of Magiſtrates, in particular.* 1646. (8 *leaves.*) [*H.* 33.]

3. The dark Lantern, containing a dim Diſcoverie, in Riddles, Parables, and Semi-Riddles, intermixt with Cautions, Remembrances and Predictions, as they were promiſcuouſly and immethodically repreſented to their *Author,* in his *Solitary Muſings,* the third of *November* 1652. about *Midnight.* Whereunto is annexed, a Poem, concerning a Perpetuall Parliament. By *Geo. Wither* Eſquire. *London,* Printed by *R. Auſtin,* and are to be ſold by *Richard Lowndes* at the white Lion in Paul's Church-yard, neer the little North Door. 1653. (41 *leaves.*) [*H.* 55.]

4. *Weſtrow* Revived. A *Funerall Poem* without *Fiction.* Compoſed by *Geo: Wither* Eſq. That *God* may be glorified in his *Saints*; That the memory of *Thomas Weſtrow* Eſq; may be preſerved, and that others by his exemplary *Life* and *Death* may be drawn to imitation of his *Vertues.*

Bleſt are the Dead *who dye in Chriſt*;
For, from their Labours they do reſt;
And, whether they do live *or* dye,
His Saints *are precious in his eye.*

To the *Reader.*

Reader, peruſe *this* thorow: For, to *Thee*
It moſt pertains, though *Weſtrow* named be;
And, gives *(as by the way)* ſome ſhort *hints*, there,
To what *Intents*, He, chiefly doth appear,
And whereof, if good heed ſhall not be took
Somwhat, ere long, more fully will be ſpoke.
Both *Moſes*, and the *Prophets*, many a day
Have ſpoken; and a *Greater one* then they.
Hear them: For when *God* ſendeth by the *Dead*,
His *Meſſages* will come with much more *Dread*
Then *Comfort*; and few men, with good effect,
Shall hear *theſe*, the *former* do neglect.
Be wiſe, or elſe; *B*ut, Ile, now ſay no more,
The Feet of meſſengers are at the door.

London: Printed by *F: Neile* in Alderſgate-ſtreet: 1653. (36 *leaves.*) [*H.* 56.]

5. An Improvement of *Impriſonment*, *Diſgrace*, *Poverty*, into Real *Freedom;* Honeſt *Reputation;* Perdurable *Riches;* evidenced in a few Crums and Scraps lately found in a Priſoners-basket at Newgate; and ſaved together, by a *Viſitant of Oppreſſed Priſoners*, for the refreſhing of himſelf and thoſe who are either in a worſe Priſon, or (who loathing the dainties of the *Fleſh*) hunger and thirſt after *Righteouſneſs.*

He, who, *five thouſand* hungry Souls had fed
With *two ſmall Fiſhes*, and *five Loaves of Bread*,

Would have the *Fragments* ſav'd: for, that is ſweet
To ſome, which others trample under feet;
This Priſoners late *Experiments* may be,
Of uſe to them, who know much more than he:
For, men to credit thoſe, are ſooneſt mov'd;
Whoſe *Words* to be ſincere, by *Deeds*, are prov'd.

By GEORGE WITHER. *London*, Printed in the Year, 1661. (63 *leaves.*) [*H.* 78.]

6. Tuba-Pacifica. *Seaſonable Præcautions*, whereby is ſounded forth a *Retreat* from the *War* intended between *England* and the *United-Provinces* of Lower Germany. By GEO: WITHER, a Lover of *Peace*, and heartily well-affected toward both *Nations*. *Nimis Cautela non nocet.* Matthew 5. 9. *Bleſsed are the Peace-makers, for they ſhall be called the Children of God.* Anno. 1664. Imprinted for the *Author*, and is to be diſpoſed of, rather for *Love* then *Money*. (16 *leaves.*) [*H.* 85.]

7. *Sigh for the Pitchers:* Breathed out in a Perſonaf *Contribution* to the National Humiliation the laſt of *May*, 1666. in the Cities of *London* and *Weſtminſter*, upon the near approaching Engagement then expected, between the *Engliſh* and *Dutch* Navies. Wherewith are complicated ſuch *Muſings* as were occaſioned by a Report of their *Actual Engagement*; and by obſerving the Publike Rejoycing whilſt this was preparing by the Author *GEORGE WITHER.*

Hold, *If ye knock, ye are broke.* Hold.
Unleſs, God prevent.

Imprinted in the ſad year expreſſed in this ſeaſonable Chronogram LorD haVe MerCIe Vpon Vs. MDCLXVI. (24 *leaves.*) [*H.* 91.]

VII

1644.

The Two Incomparable Generaliſſimo's of the world.

[HAZLITT, No. 26.]

THE

TWO INCOMPARABLE GENERALISSIMO'S

of the world, with their Armies briefly deſcribed and embattailed, *viſibly and inviſibly oppoſing each other.*

The one is the old Serpent the Devill, Generall of the Church Malignant.

Argument.

ACcording to the Enmity decreed
Betweene the womans and the Serpents ſeed
In Paradiſe, each other doth defie,
This hatred laſteth to Eternity:
No marvell then that Warre is now begun
Unnaturally 'twixt father and the ſon.

The other is the Lord JESUS CHRIST, Generall of the Church Militant.

CLad all in angry Armes of diſcontent,
Becauſe of his perpetuall baniſhment
From bliſſe, above five thouſand yeares ago,
And in revenge of that ſame fatall blow,
Given him by that pure unſpotted Child,
Borne of a woman whom he ſo beguild,
The old infernall Serpent ever ſince,
Hath prov'd a hatefull Rebell to his Prince,
And all enrag'd with malice and deſpight,
He leads his captive ſouldiers thus to fight.

In Van, or Front march Infidels without
The Church, then Perſecutors, and the rout
Of Heretiques within; the Middleward
Prophane, and all ungodly men do guard;
The Reare conſiſts of an accurſed Crew,
Terrible indeed, and hideous to view
(As Conſcience awaked once can tell)
Deadly ſinne, damnation, death and hell.
The wings, or ſides this body that incloſe
Are fleſhly luſts, and worldly pleaſures Foes.

AGainſt this *Hydra-headed* Army ſtands
The Prince of Peace, with his victorious bands;
Not that this glorious Conquerour doth need
Created helpe, t'effect a noble deed;
For He Himſelfe did long ago ſubdue
The Prince of darkneſſe, and th'infernall crew;
But to communicate He doth delight
To ſilly Mortals His owne matchleſſe might,
Which ſo upon them daily He conferres,
That in the end th'are more than conquerers;
Yet none but ſlaves, and conquered by ſinne
He makes His ſouldiers, and the field to winne,
After He firſt hath pull'd them from the jawes
Of death and hell, and given them new Lawes
And principles divine; then doth diſpoſe
Them thus in order 'gainſt His Churches Foes.

The Vant-guard doth conſiſt of Saints, and brave
Heroick Martyrs, who deſpiſe the grave;
The true Profeſſours of the Goſpell next,
(With ſcoffing *Chams* and lying *Doegs* vext)
March in the Middleward: But O the Reare

of the world, with their Armies briefly deſcribed and embattailed, *viſibly and inviſibly oppoſing each other.*

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The Reare conſiſts of an accurſed Crew,
Terrible indeed, and hideous to view
(As Conſcience awaked once can tell)
Deadly ſinne, damnation, death and hell.
The wings, or ſides this body that incloſe
Are fleſhly luſts, and worldly pleaſures Foes,
That by force of ſtrong perſwaſion kill,
Moe, than the Tempter can with all his skill.
The Collonels, Captains, Drums and Trumpet-

AGainſt this *Hydra-headed* Army ſtands
The Prince of Peace, with his victorious bands;
Not that this glorious Conquerour doth need
Created helpe, t'effect a noble deed;
For He Himſelfe did long ago ſubdue
The Prince of darkneſſe, and th'infernall crew;
But to communicate He doth delight
To ſilly Mortals His owne matchleſſe might,
Which ſo upon them daily He conferres,
That in the end th'are more than conquerers;
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Them thus in order 'gainſt His Churches Foes.

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Heroick Martyrs, who deſpiſe the grave;
The true Profeſſours of the Goſpell next,
(With ſcoffing *Chams* and lying *Doegs* vext)
March in the Middleward; But O the Reare,
(That which moſt th'infernall force doth feare)
Conſiſteth of the Generalls owne merits,
Which ſuccour ſends unto the fainting ſpirits

And other ſuch inferiour Officers ... Lers
Are infernall ſpirits hovering in the aire;
Th'word of command's Preſumption and De-
(ſpaire.

Thus *Summum Malum, Summum Bonums* Foe,
Sets up his Standard here on earth below;
And with his falſe ſuggeſtions, every houre
Drawes to his party a Malignant power
Of Potentates, as well as baſer ſort,
His earthly fading kingdomes to ſupport,
And ſends abroad his nimble *Mercuries*,
Intelligencers, Scouts, and *Aulick* lyes,
And promiſeth rewards for all their paines,
As pleaſures, treaſures, dignities and gaines:
But all theſe proffers prove but a flim-flam,
He leaves them at the laſt like Doctor *Lambe*;
And when delights, and life are gone and paſt,
Then comes the ſad *Cataſtrophe* at laſt,
Endleſſe and eaſeleſſe torments in hell-fire,
This is the Serpents and his ſouldiers hire.

Of all His ſouldiers who are would be ſo?
The wings on each ſide of this glorious Hoaſt,
Are ſtretched farre above all earthly things,
Spirituall graces making lively ſprings
Of hope and joy with promiſes ſo ſure
Of heav'nly life for ever to endure.
The Officers to this High Generall,
Are brave Commanders, bleſſed Angels all,
Who at their Captaines becke like lightning move;
Th'word of command is this; I feare, and love.

Thus ſtands the Chriſtian arm'd againſt his Foes,
Giving, and ſometimes taking many blowes,
And that not by imaginary force
But as really as did Foot and Horſe
Neare *Wincheſter* of late, where ſoules apace
Fled to the frowning and the ſmiling face
Of this great Generall; For only He
Bindeth, and maketh men and Angels free.
And by His mighty power doth ſo keepe
His ſouldiers happy ſoules that fall aſleepe
That ſtinging death ſhall never hurt them, why?
Becauſe they dye to live eternally.

To the Reader.

NOw may thine eye convey unto thy heart,
Thine own condition (Reader) *on whoſe part*
Or ſide, to take up armes thou doſt intend,
Or be unto thy ſelfe a Foe or Friend;
For under one of theſe two Generalls
The ſervice of all men and Angels falls;
You ſee the Captaines and their wages both,
O love the one then, and the other loath.

G. W.

London Printed, for *James Butler*. 1644.

1646.

Juſtitiarius juſtificatus.

[Hazlitt, No. 33.]

Juſtitiarius juſtificatus.

The Iuſtice juſtified.

Being, an Apologeticall Remonſtrance, *delivered to the Honourable Commiſſioners, of the Great Seale, by* George Wither *Eſquire; and occaſioned by Sir* Richard Onſlow *Knight, with ſome others, who moved to have him put out of the* Commiſſion of the Peace, *in* Surrey : *In which private-Defence, many things are expreſſed, verie pertinent to publike-conſideration; and, to the vindication of the Liberties of the* Subject, *in generall, and of Magiſtrates, in particular.*

HOnourable *Lords, and Gentlemen*, to whoſe cuſtodie and diſpenſation, the great *Seal* and *Confcience* of this *Kingdom* is Committed; ſuffer, I beſeech you, with patience, that, an humble Servant to the *Muſes*, may, for a few minutes, make his defence before you, againſt thoſe who have lately abuſed both *Him*, and *You*, by an impertinent Information. In the nobleſt *Ages*, and moſt glorious *Common-wealths*, they, who were reputed Retainers to *Apollo*, were ever heard (in making their defences) with good reſpect; yea, even in thoſe times and places, wherein generoſitie, & civilitie, were leaſt regarded, men hav ſo much wit, that though they ſecretly hated them, yet, for their owne honour, they uſually kept fair quarter, with that *Generation*: and, it is a ſymptome of much ſottiſhneſſe, when men do needleſſely ingage themſelves by provoking others to the hazzarding of their credit, and quiet. Miſtake me not, I pray you, as if I thus began, my Apologie, to intimate ſome ſuch imprudencie in you, my *moſt honourable Judges*; for I unfainedly profeſſe, that, I neither have any purpoſe, nor know any juſt cauſe, ſo to doe: but, have made this preamble, only, to hint unto thoſe againſt whom I plead, what danger they might have incurred, if I had been one of thoſe *Wits*, whoſe *Iambicks*, can to be make men their owne executioners; or, if I ſhould have raged-out, an *Invective*, in bluſtring *Numbers*, inſtead of this *Apologie*, which I now, calmely, deliver in *Proſe*. But, to the matter.

It was my ill fortune (without my own ſeeking, deſire, or fore-knowledge thereof, untill it was done) to be made a *Commiſſioner for the Peace* and *Goale-Delivery* in *Surrey*, ſince the beginning of this *war*; and, I foreſeeing the troubles which I might thereby bring upon my ſelf, by reaſon of the factiouſneſſe and malignancie of theſe times (and the ſmall eſtate, which the furie of the *Common-enemy* had left me) thought it good diſcretion not to accept thereof; and was ſo reſolved, untill that reſolution was unhappi-

ly changed by the perſwaſion of Friends, who made me believe, that God, by my *unſought-for admittance*, evidenced his *calling* of me, to ſerve *him* and my *Countrey*, in her great neceſſities; and, that, *honeſly* and *good affections* joyned with an ordinarie underſtanding, might make me as ſerviceeable, as ſome other, who had abler *Faculties*, and larger *Eſtates*. Thereupon, I accepted thereof, becauſe my education in the *Vniverſity* and *Innes* of *Court*, made me, as I thought, no leſſe capable of that *Office* then ſome other of my *Fellow-Commiſſioners*; and, becauſe, alſo, my knowne converſation, my faſhion of living, & my being ever ſince my youth, an acceptable companion to many *noble* and *honourable perſons*, would render me (as I conceived) a *Commiſſioner* without contempt; though moſt part of my eſtate was taken away: which, I thank God, I have hitherto been, except among ſome of thoſe, *creatures without underſtanding*, who uſually value themſelves, and others, according to their *Trappings*: But, I chiefly accepted thereof, becauſe I ſaw many poore ſoules grievouſly oppreſſed by their *tyrannous neighbours*, and hoped, God would by that Authoritie, enable me to relieve ſome of them.

But, inſtead of what I then hoped, that, which I feared not, came to paſſe: For, Sir *Richard Onſlow*, and ſome other of his *Friends* in the Countie of *Surrey*, have as it ſeems found it pertinent to the eſtabling of their *Deſigns* or *Government* there, that I ſhould be thruſt out of the *Commiſſion of the Peace*, as I have been, out of ſome Committees, and out of my habitation, for no other cauſes, but ſuch as are concealed in the breaſt of the ſaid Sir *Richard*; who, having got (as it were) the Supremacie over all Cauſes, and all Perſons *Eccleſiaſticall* and *Civill*, within his Dominions, diſpoſeth of *Elections*, preferreth *Deputie-Lievtenants*, maketh and unmaketh *Juſtices* of the *Peace*, *Committee-men*, *Colonells*, and all other inferiour *Militarie Officers*, *Marſhalls*, *Treaſurers*, and *Collectors*, as hee pleaſeth; yea, favours and dif-favours, impoſeth and taketh off, impriſons and ſets at libertie, builds up and puls downe, armeth and dif-armeth, ordreth and dif-ordreth, according to his diſcretion, with little or no contradiction. And that his pleaſure may be fulfilled in all things, your Honours (as I am informed) have been lately ſollicited, by him, to caſhiere me from the *Bench*.

At firſt hearing thereof, I ſleighted it as a thing not worthy my regard; and within my ſelfe, laughed to ſcorne the poore vanitie of mine *Adverſarie*, who thinks all my honour lyes, as his doth, about *Guildford*, and the Weſt-Diviſion of *Surrey*; or, that, my contentment conſiſteth in having authoritie and power over others, upon ſuch tearmes, and to ſuch frivolous ends, as moſt men deſire, and aſſume it for: and, thereupon, I thought to paſſe it over with perpetuall neglect. But, having better conſidered thereof, and what encouragement it might give mine enemies, to improve their malice, in matters of more concernment, to my ſelfe, and perhaps, to the diſheartening, and enſlaving of others, by his prevailing againſt mee; I ſaw it verie neceſſarie, to take ſpeedy notice of the wrong done: not only, leſt my Oppreſſours ſhould be encouraged to oppreſſe me the more; but, leſt they might, alſo, fooliſhly conceive, that becauſe

cauſe I *do not*, therefore I *could not* vindicate my ſelfe.

Vpon this conſideration, I have humbly preſumed to make an *Apologeticall Remonſtrance* againſt them and their proceedings, who have appeared before you, to do me ſuch an affront, as had been too much, when *Tyranny* raigned; and is therefore, much leſſe to be endured now the *Sword* is drawne for the *Rights*, and *Liberties*, of a *Free People*. And, though the *honour* which I care for, and chiefly aime at, is not ſuch as may be added, unto me, or taken from me, at other mens diſcretions; yet (I being a little ſenſible of that *Diſgrace* and *Reputation*, which men of my conſtitution and frailtie are uſually affected withall) have a mind to prevent the *ſcorne* of *Fooles*, if I may, by preſerving my credit (through your favour and juſtice) in keepeing that authoritie, which my *Adverſaries* endeavour to take from me; or, elſe, by making them and their Favourers to ſee, that, I know how to honour my ſelfe, twice as much, another way; and, how to hew *Staires*, out of their *Affronts*, whereby I may aſcend *higheſt*, when they think they have brought me to the *loweſt condition*.

I need not tell your Honours, how great a diſgrace it is thought, to be put out of that *Commiſſion*: For, you verie well know, it is not uſually permitted, ſave for verie groſſe and apparant miſdemeanours; and never upon any clandeſtine, or ſleight informations; except, *Will* ſtood for *Law*, and when they kept the *Seale*, who did arbitrarily put men in, and out, according as they were ſwayed by their own, or by other mens *corruptions*: of which, I am not jealous at this time; becauſe, I have good hopes of your *Equitie*, many evidences of mine owne *Integritie*, and, no feare of my greateſt *Enemies*; except it be, that, they will not deſiſt from cauſeleſly, and fooliſhly troubling and provoking me, till they compell mee to make all the Kingdome know them by *name*, and underſtand their purpoſes, and condition, as well as I do. I cannot, therefore, beleeve that perſons ſo honourable, and ſo wiſe as your *Lordſhips*, will permit me to be (as it were) kicked off like a foot-ball without hearing; I, having been once reputed worthy to ſupply the room of a *Iudge upon Record*; ſeeing, if ſuch an indignitie ſhould be offered, no man of merit, or of a right underſtanding, would adventure himſelfe upon ſuch a tottering ſeat as the *Seſſions-Bench*; or, be much incouraged to relieve, and deliver the oppreſſed, from their injurious and tyrannous neighbours; leſt, when he was doing his dutie, and thought himſelfe ſufficiently authorized to be a comfort to others, he might be ſecretly diſabled, from ſecuring his own perſon, from diſgrace and ruine.

Nay, *my Lords*, if honeſt men ſhall be (as it were) purpoſely ſet up, to be pulled ſuddenly downe againe, to their diſparagement, *without hearing;* upon the motion of an *Adverſarie*; yea, and when their converſations and deportments (who are traduced, or ſollicited againſt) have been ſuch, that they dare abide and challenge triall, as I do: Or, if the Office of a *Juſtice* of *Peace* bee but a complement of reſpect, which you, of higher place, ſhall think fit to ſhew us; a *thing* to be played withall; or, an *Ornament* to be put upon us, and torne from us againe, at pleaſure, according to the humours, and changeable inclinations of others; let them take it, who are plea-

fed with ſuch toies; yes, let the greateſt fools of the Kingdom monopolize it to themſelves: for, I ſhall be ſo far from deſiring to be continued in it, on thoſe tearmes, that, I ſhall ſcorn it, as fitting for none, but *ſneaking*, *baffl'd*, and *poore-ſpirited Fellowes.*

But, the Dignitie of that *Truſt* and employment, is indeed ſo honourable, and the due execution thereof is of ſo much conſequence, that it ought to be preſerved from contempt, by being conferred on perſons deliberately choſen, and eminent where they live, for their underſtanding and uprightneſſe, having, alſo, eſtates competently ſufficient, to bear the charge of their Magiſtracie, and to be anſwerable for their over-ſights: And, when ſuch are once authorized, it is fitting that their reputation ſhould be preſerved, ſo long as they continue in their integritie, & that they ſtand not in hazard of a diſgraceful removal, by the diſ-favour, or ſecret ſupplantings of other men, ſo long as they are able and willing to ſerve their Countrey. For to confer that, or any other *Office of Judicature* (for an uncertaine term) *Duranti bene placito*, expreſſively or implicitely intended, rather than with this clauſe, *Quàm diu ſe bene geſſerit*, was the practice of *Tyrants*, who intended, thereby, to make their *Officers* the more ſerviceable to their *Arbitrarie Deſignes*; and, therefore, it ought not to be endured in a free and well-governed *Common-wealth*: eſpecially, in a time when Reformation is intended, and by us, who have had experience often, and lately, to our coſt and ſmart, that, when men were conſcionable of their duties, and active in the execution of *Juſtice*, according to the letter and equitie of the Lawes, (without fear or reſpect of perſons) it was uſuall to remove them with diſgrace; and to ſupply their places, with ſuch as would be conformable to the corrupt *will* and *pleaſure* of tyrannous *Princes*, and their Paraſiticall *Favourites* and *Counſellours*, to the publike detriment, and diſhonour. And, doubtleſſe, when a man (which is my caſe) who never ſought for it, or deſired it, ſhall be called to an *Office of truſt*, and made to pay great fees for being admitted, and for accepting to do the publike ſervice, to his own trouble, and further coſt, without profit; if then, and, even, after he hath faithfully executed the ſame (to the accumulating of hatred to himſelfe, for doing juſtice) he ſhall be diſgracefully *caſt out*, before *hearing*, or any *Cauſe ſhowne*, be left a caſhiered *Officer* upon record; it is an injurie juſtly to be complained of, and fit to be remedied, and provided againſt.

I cannot imagine, that, the Gentlemen who took pains to appear, and ſollicite your Honours againſt mee, brought any conſiderable argument to prove reaſonable that which they deſired; or, that the diſplacing of me, was any thing pertinent to the well-governing of Surrey; nor have I yet any certaintie of what they alleaged, becauſe nothing is upon record. But, what moved ſome of them againſt mee, I do verie well know; yea, and why they are ſo deſirous to be rid of my fellowſhip, and neighbourhood in Surrey; which, I will forbear now to mention; and, that I may be the more ſure to take off all thoſe juſt exceptions, which, in my underſtanding, may ſeem helpfull to accompliſh their purpoſe, I will ſuppoſe objections, and make diſtinct anſwers unto them, for my vindication.

All

All Objections, which I think can juſtly be made againſt mee, or any other, to render him uncapable or unworthy to be continued a *Commiſſioner of Peace*, muſt either concern his *manners*, his *Religion*, his *knowledge* or *judgement*, his *faithfulneſſe* to Supreme Authoritie, his *uprightneſſe* in the execution of his *Office*, or the *Competencie of his eſtate*; and I will make it apparent, that in all theſe reſpects, I am as little to be excepted againſt, as ſome of thoſe, who are, yet, to be continued in *Commiſſion*, with their good liking, who have excepted againſt me: yea, I preſume I ſhall approve my ſelf free from any juſt exception, (notwithſtanding the *ſtatute*) the *times*, and the preſent condition of this *Realme*, being rightly conſidered.

As touching my *manners*, *my life*, *and converſation*, (though I am a great ſinner to God) I thinke no man hath impudence enough to lay any thing to my charge; no, not Sir *Richard Onſlow*, who I am confident would not ſpare to diſcover any thing, whereby he might ſafely, and juſtly, diſparage and undo me; and, therefore, I will apologize for my ſelfe no further in that reſpect, untill he, or ſome other, ſhall accuſe me. My *Religion* teacheth me to renounce the *Popes* Supremacie, and, that is Religion enough, to keep mee ſtill in the *Commiſſion of the Peace*, though I profeſſed no more; therefore, I ſhall not need to *catechize* my ſelfe, or to make a larger *Confeſſion of my faith*, upon this *Occaſion*. My *knowledge* and *judgement*, hath, hitherto, been as ſeldom, and as little queſtioned as any of my neighbours: and, if it be but ſufficient (as I hope it is) to enable me to ſpeake, and diſcharge my dutie, without the controule or advice of my *Clerk*, I am perſwaded, it is more ſufficiencie, then all my *Fellow-Juſtices*, throughout this Kingdome, may truly boaſt of. My *faithfulneſſe* to the *State*, is ſo over-much evidenced to my dammage at this preſent, and ſo generally knowne, by my expreſſions and ſufferings, heretofore, as well as by my great loſſes, disburſements, endeavours, and the hazarding of my life, in this War, that, moſt men of qualitie in theſe parts, do repute mee a man, to be unqueſtionably confided in, by the *State*; and in my conſcience, if it had been other wiſe, ſome who are now mine *Enemies*, would have been my verie *good Friends*.

In the execution of my *Office*, I have neither *denyed*, *delayed*, or *perverted Juſtice*, ſince my admiſſion thereunto; nor put anie man to ſo much coſt for it, as the expenſe of one *Clerks-Fee*; becauſe, I have hitherto diſpatched all buſineſſes with my one hand, and am loth to put any man to more charge then need requires. I confeſſe, I have not acted ſo much in the duties of that place, as the many diſorders, and the prophaneneſſe of many among us requires; by reaſon, that, ſome of thoſe, who now labour to put me out of the *Commiſſion*, have done what in them lies to drive me out of the *County* alſo, and have made my reſidence, there, to be of late verie ſeldome and uncertain: yea, and as far as they dared, they, have done me diſreſpects, and diſcourteſies (if I may terme them no worſe) in the execution of all my *Warrants*, which have come to their knowledge; and laboured to make me vile, and contemptible, among my neighbours, without cauſe.

For,

For, when I had ſent my *Warrant* for a dangerous knave and a Whore, who had travelled together out of Surrey, into the Kings Quarters (perhaps, imployed to conveigh intelligence) and, who lived in manifeſt uncleanneſſe, at their returne; theſe (refuſing contemptuouſly to be obedient to my *Authority*) were countenanced therein, to my diſgrace; and to the incouragement of ſuch varlets, and baſe people, in their contempts, and filthineſſe. And, whereas I had lately committed two ſuſpitious fellowes, upon very ſtrong probabilities of horſe-ſtealing, and had ſignified what evidence I had of their being dangerous perſons, and not fit to be bailed, but by very good ſureties; ſome of theſe *Gentlemen*, having the Priſoners carried afterwards before them, by the *Conſtable*, (who was to have conveighed them immediately to the Goale, according to his duty, and my Warrant) the matter was (as it ſeemeth) ſo ſleighted, that the ſaid Conſtable ſuffered one of them, negligently, or wilfully, to eſcape that night: and, for the other, a few weeks after, mean Baile was taken, by one, or moe of the ſaid Gentlemen; not without ſcandalous intimations (as I have heard) that the poore fellow was not, by me, proceeded againſt, ſo much for being a ſuſpitious perſon, as for that I thought thereby to get his horſe; he being apprehended, in a Mannour where the Felons goods belong unto me: of which intimation, if any of them were guilty, it implies an inveterate malice, much to be taken heed of: and, if my reputation ſtood in need to be cleared of ſuch baſe aſperſion, it will be vindicated at the next Goale-deliverie in Surrey: For, the ſame partie whom they ſo bailed, as a man whom I ſuſpected, not without evident cauſe, hath (ſince he was let forth upon Baile) committed divers other Felonies; and, is now, reapprehended, and, a priſoner againe, by my diligence.

Now, if the exception made againſt me, be grounded upon that obſolete *Statute* which requires everie *Juſtice of Peace* to have Land of inheritance, of ſuch, or ſuch an yearly value, in the County (which, I am certaine is all that can be reaſonably objected to have me put out of Commiſſion) then, there is a coulerable exception againſt me: For, indeed, I have no inheritance there, but onely a hundred pounds per annum for a terme to come, and ſome poſſibilities of more hereafter. And, if I ſhall be removed for that only; then, my removall is without any fault of mine: For, it is not meerly my fault, (and I think your Honours will believe it) that I have not land enough to be a *Juſtice of Peace*, in everie County of the Kingdome: nor doth, indeed, either the practiſe, or conſtitution of the times require the ſtrict obſervance of that *Statue*, but permits, and neceſſitates a diſpenſation thereof: And, ſome, even in that *County*, who have not eſtates there anſwerable to the Letter of the *Law*, are, nevertheleſſe, kept ſtill in *Commiſſion*; and were firſt admitted (as I am informed) by means of ſome, or one of thoſe, who ſeek to have mee caſt out, for the ſame inconſiderable defect. Amongſt which perſons, there are two verie obſervable; one of them (who hath but a little plot of Oſiers in that Countie) is ſo well befriended at *Oxford* that, (as I am credibly informed) he had lately a *Warrant* for *Veniſon* out the walled park near Kingſton,

ſton, under the Kings own hand: the other, who, ſeems to be either *Advocate* or *Sollicitor Generall* for *Delinquents*, at *Kingſton-Committee*, hath no more but a poore Potters cottage near Chertſey in that Countie, of about eight pounds *per annum*. There, is otherwhile, as much need of *wit* and *honeſty*, in the execution of that *Office*, as of a *Landed-man*. Men of *large fortunes*, and *little conſcience*, have ſo long engroſſed places of *Power*, and *Truſt*, and made ſuch uſe of *Magiſtracie*, for private and ſiniſter ends, that, they have deſtroyed our *Peace*, and indangered all our *Freedomes*: and, therefore, it is now requiſite (and, God, in juſtice, will ſo have it) that, the ſtout, faithfull, and prudent *Citizens*, and the men of *midling-Fortunes*, who were heretofore ſcorned and oppreſſed, ſhould be called into *Office* and *imployment*, that (if it be poſſible) their courage, wiſdome, pietie, and integritie, might help our honourable *Senators*, to redeeme us from thoſe miſeries, and ſlaveries, into which the *Cannibals* of the *Court*, and the *Sagamores* of the *Countrey*, have by their pride, and perfidiouſneſſe, lately brought us. And, doubtleſſe, though this temporarie cauſe of diſpenſing with the *Statute* were removed, it were no intrenchment upon the true intent and equity of the *Law (according to which your Court ought to judge)* if a *Juſtice of Peace* be continued, who hath a perſonall eſtate, ſufficient to keep his Authority from contempt; and, to inable the diſcharge of his dutie: eſpecially, if the *Kingdome* be ſo much indebted unto him (as it is now to me, even in the ſame Countie where I am a *Commiſſioner)* that, it may ſuffice to repaire, all publike, and private dammages alſo, which may be ſuſtained by the *Juſtices* imprudence, neglect, or corruption. Sure I am, if none ſhould be *Commiſſioners of the Peace*, in ſome Counties, as our affaires now ſtand, but great *Landlords*; there would be little hope of equity, in many places.

Having thus pleaded to every exception, which may be colourably made againſt me; I could ſay ſomwhat els, lying now at my tongues end, which if it were plainly expreſſed, and could be as well proved to others, as it is manifeſt to my ſelfe, would, perhaps, both continue me in the *Commiſſion of the Peace*, and make me of the *Quorum* alſo, if it were uttered in a good houre: But, becauſe good dayes, and houres, are verie rare and uncertaine with me; and, leſt a worſe thing may befall me, than putting out of *Commiſſion* (if it be ill timed) I will ſilence my preſent thoughts, for ever; or untill I ſee ſuch a day, as may give them a happie birth, without hazard; and, I will now expreſſe ſomewhat, to take away that rigid opinion of me, which may, perhaps, be entertained, by reaſon, ſo many Gentlemen of *Surrey* have appeared with Sir *Richard Onſlow*, to ſollicite your Honours to put me out of Commiſſion. For, doubtles, it could not but make the whole *Court*, and all there preſent, who knew me not, to conceive unworthily of me; and therefore, though not for mine owne ſake, yet for the ſake of that which God hath heretofore enabled mee to expreſſe, concerning this *Nation*, and the judgements now upon us (which may, elſe, be made the leſſe regarded, and the leſſe effectuall to thoſe who read me) it ſeems neceſſarie, that I ſhould apologize, a little, to that purpoſe.

If

If I did not know, that to be an honeſt man, and a profeſt enemy to corruption and oppreſſions, were enough to make me hated and perſecuted of ſome men; or, if experience had not acquainted me, how cunningly ſome can draw in others, to make their preſence a countenance to their deſignes, who know not why they are called (as, by their own confeſſion to me, it fared with ſome who accompanied Sir *Richard Onſlow* to your Honours) I ſhould have much wondred, that, ſo many Gentlemen ſhould have concurred in ſo diſcourteous an office, conſidering, moſt of them have ſeemed to reſpect me, and are men whom I love and honour; and, conſidering alſo, how civilly I have ever behaved my ſelfe toward them, and all other of that *Countie*, notwithſtanding many provocations to the contrarie.

For, I ſolemnly proteſt before God, that, to my remembrance, I do not know any perſon in *Surrey*, with whom I had any quarrell, or unkind conteſtation, before this *War*, or ſince it began, but, with reſpects, meerly to the Publike Cauſe; neither any one, whom I have, wittingly, wronged ſo much, in *deed* or *word*, but, that, one penny will make ſatisfaction, for the whole injurie, ſeven-fold. Nay, I have not done to any one of thoſe *Gentlemen* ſo much as a ſeeming injurie, or *dif-reſpect*, except, it ſeemeth a diſreſpect, to have refuſed to joyne with ſome of them in the erecting of Ale-houſes, or in ſuch like concurrences, which I thought unfitting to be aſſented unto: Or, except it may ſeeme a *dif-reſpect* to Sir *Richard Onſlow*, that I lately ſet at libertie a poore man, whom (as I conceive) hee had arbitrarily, and wrongfully committed, without cauſe ſhewne, to the infringement of the juſt *Freedomes* of the people, and the *Lawes* of the Land: Or, except he thinks it a *dif-reſpect* unto him (as I have heard he takes it to be, with an imputation of ingratitude unto mee) that, I will not acknowledge my ſelfe to have been made *Captaine* of the Horſe firſt raiſed in *Surrey*, for the *Parliament*, meerly, by his friendſhip; whereas, he, and the Countie knowes, I was made choyce of, by the *Well-affected*, before he had any thought of me to that purpoſe; yea, and in oppoſition to his election: For (till he ſaw it would be in vain) hee laboured to bring in the ſon in Law of Mr. *Muſchamp*, then, reputed a violent *Malignant*; and the Gentleman whom hee would have made Captaine, was not, at that time, barely ſuſpected, but ſo really a *Malignant*, that hee became, ſoone after, a *Commander* for the *King*; where (I verily beleeve) hee did him worſe ſervice, than hee might have done, had hee commanded thoſe Horſe in *Surrey*. Or, except it ſeemeth a *dif-reſpect* to Sir *Richard*, that I would not re-admit upon his Letter, (and upon his engagement unto me for him) the naturall ſon of the ſaid Mr. *Muſcamp*, to be Cornet of my Troop; out of which place (the ſaid Sir *Richard* having preferred him thereto) I caſhiered him, becauſe hee behaved himſelfe mutinouſly, and ſought to allure away my Troopers, and my *Lievtenant* to ſerve the King; unto whom the ſaid *Cornet* went, ſhortly after, and was made a *Captain* alſo. My *Lievtenant*, being likewiſe of Sir *Richard Onſlow's* owne choice, I was forced to caſhiere, as well becauſe he leaned the ſame way, as for other miſdemeanours. Or, except it ſeems a *diſreſpect*, to Sir *Richard*,

that

that, before his conſent thereunto, I was (without my ſeeking or knowledge thereof, untill it was determined) freely, and unanimouſly nominated for *Colonell*, by the Committee of the *Militia* for *Surrey*, (being a very full Committee ſitting at *Kingſton*) and was (by the ſame Committee) Auguſt 7. 1644. ordered to take charge of all Forces, then raiſed, and to be raiſed, in the Eaſt, and middle Diviſions of *Surrey*; and, that, I preſumed to accept thereof, without Sir *Richard Onſlowes* conſent; who, indeed, was much out of patitience therewith, and could never after be at quiet, untill he had contrived the new modelling of the *Militia*, there, according to his own fancie; For, thereupon he procured the reducement thereof under the *Lievtenancie* again, by which &c. Or, except it ſeeme a *dif-reſpect*, unto the ſaid Sir *Richard*, that when he offered to be *Commander in Chief*, over the whole *Militia* in *Surrey*, and to make mee his *Lievtenant-Colonell*, I refuſed the ſame, thinking it no diſcretion to quit a ſuperiour, for an inferiour *Command*; or, to hazard the being twice deceived, by one man; or, to ſubject my ſelf, to him, who (I thought) regarded neither my profit, nor my credit, nor my life: and, I partly refuſed it, becauſe I was loath to be ſharer with him in the honour gotten (if I may ſo call it) at the ſiege of *Baſing*; which was famous, at that time, through the whole Kingdom.

Or, except it ſeem a *dif-reſpect* unto him, that I ſeldome concurred with him, in his deſignes; eſpecially, in his oppoſition to the Aſſociation; in his arming Malignants, and others promiſcuouſly; and, in his putting the *County* into thoſe poſtures, and to thoſe exceſſive-impertinent charges, and troubles, which, in my judgement, were more likelie (by weakening, and diſcontenting the people) to indanger, then to ſecure, thoſe parts. Or, unleſſe he conceive it a *dif-reſpect* unto him, that, when in my *Se-Defendendo*, I publikely vindicated my ſelfe, from being anie way blameable, that, *Farnham-Caſtle* (whereof I had command at the beginning of this *warre*) was left imprudently (if not treacherouſly) to the *Enemy*; and ſo cleared my ſelfe, that, I thereby gave thoſe who were unſatisfied, occaſion to ſeek further, and lay the fault where it was. Or, except it ſeem a diſ-reſpect to Sir *Richard Onſlow*, that I ſhould ſay, I thought, his procuring me to be put into the fore-ſaid *Caſtle*, was not for that end which he firſt pretended: For, when I conſider the ſeries, and concatenation of his proceedings in *Surrey*, and his continuing-endeavours, from time, to time, in proſecutions, with reference to that *Caſtle*, (with the manifold charges, diſturbances, and diviſions, which have been occaſioned, by his reſtleſſe ſeeking to accommpliſh ſome ſecret deſigne of his own, which, I conceive he hath, or hath had, upon that *Place*) I am ſtill, ſo perſwaded, my thoughts have therein done him no wrong; that, I profeſſe againe, I do verily believe, he hath aimed at ſome eſtabliſhment there, for his own advantage, ever ſince the warre began: and, that he hath thereby occaſioned moſt of the miſeries which have waſted Hampſhire, and Surrey; and, becauſe this beleefe ſhall not appeare to bee without a *Foundation*, I will, out of a long *chaine* of *reaſons*, linked into each other, preſent you with a few.

The reaſon why I do beleeve, that hee, the ſaid Sir *Richard*, occaſioned

much of the ſpoyle made in *Hamp-ſhire* and *Surrey*; is, for that, it ſeemeth unto me, to be chiefly (if not altogether) his fault, that a ſtrong *Garriſon* was not eſtabliſhed at *Farnham*, when the command thereof was firſt given unto me: For, had that *Southerne paſſage* to *London* been ſtrongly guarded, by well fortifying of *Farnham*, for the preſent, and by removing the *Garriſon*, afterward to *Baſing* (according to my deſigne then propoſed) wee ſhould have ſo comforted, and encreaſed, the Well-affected; and ſo diſcouraged, and ſuppreſſed Malignants, that, many of thoſe occaſions would have been prevented, which drew both *Parties*, ſo often, that way, to the impoveriſhing, and diſcontenting of thoſe *Counties*; yea, and a little charge (in reſpect of what was afterward neceſſitated) would, at firſt, have kept out the floud, which made the firſt breach, and ſpoyl; and which, being once made, could never ſince be ſtopped ſo ſtrongly up, but that everie little Torrent broke in upon us; to the encreaſing, or prolonging, of our afflictions.

The reaſons, why I beleeve it his fault, that, for preventing theſe miſchiefs, a ſtrong *Garriſon* was not timely compleated at *Farnham*, are theſe: Vpon due examination, of his beginning and his proceedings, I could perceive no aſſurance, that he intended to fortifie it; unles it might be for ſuch ends as he ſecretly purpoſed: For, the *Commiſſion*, wherby I was made *Governor* (though procured, by Sir *Richard*, in my *Name*, and delivered to me) was ſo drawn up, that, what I ſeemed to be, I was not. He himſelfe, and another, had a ſuperintendencie over me, and I was, from them, to expect *Orders*, Ammunition, Proviſions, Armes, and all the Forces, which I was likely to have; and, nothing was left in my power, but the diſciplining of my Horſe, (of Foot, when I could get them) and the guarding of undefenſible, and bare *Walls*, without *works*, or ſo much as *ſtrong gates*; which, to make the place more tenable, ought ſpeedily to have been looked unto, and provided for, in time; as might have been, and, as the opinion, which I then had of Sir *Richard Onſlow* made me hope it ſhould be. But, after many meſſages, viſits, (and the keeping of *Dawes*, and *Crowes*, there, till I was aſhamed of my *command)* Sir *Richard* himſelfe came unto mee, and, inſtead of what I expected, perſwaded me to quit my *Government* of the *Caſtle*, and to betake my ſelfe to my *Troop* only, as likely to be of longeſt continuance: For, (ſaid hee) though I procured you this *Command*, for the preſent, and, to avoyd ſurpriſall by the Enemy; it is not purpoſed, it ſhall be long held for a *Garriſon*; and, that if it ſhould be ſo continued, yet, I could not then command both. Vpon which overture, if (as perhaps was expected) I had perſwaded him, to aſſume the government upon himſelfe, and, ſo complyed with him, that he might commendably have taken, thereby, occaſion alſo, to have ſo contrived it; I am perſwaded, I had, then, anſwered his expectations: But, I bluntly replyed to this effect: That I knew the place of ſuch concernment, as would make it of ill conſequence, if it were not ſpeedily fortified, and continued defenſible; that, to have the keeping of an *Inland-Garriſon*, without Horſe (an Enemie being in the field) was a kind of impriſonment; that, I, having taken upon mee the truſt, and profeſſion of a Souldier, it would be diſhonourable to mee, to give up the beſt part of my *Command*, to mine owne diſadvantage, without any ſecuritie, or benefit

benefit to the Publike; and, that therefore, I would not aſſent thereunuo, untill I ſaw no remedy: which, gave him ſo little contentment, that, with ſome faint promiſes of ſupply, he departed; and, never ſent mee any thing afterward, but words, and diſcouragements; untill I, and my Troop, were called thence, to the undoing of the Countie, & to the plundring of my eſtate, by leaving the Caſtle to the poſſeſſion of the Enemy: And, from that time till this, hee hath never been my friend, but ſometimes from the teeth outwards; and apparently injurious to me, oftentimes. Other reaſons I have, moving mee to beleeve what is afore ſaid, which I will omit till further occaſion.

If the ſaid Sir *Richard* conceive, that ſuch thoughts, and ſuch a beleeſe of him, as is afore expreſſed, are a wrong unto him; or, if it be injurious unto him, for me to think (as, I confeſſe, I do, upon verie good grounds, in my opinion) that he is the greateſt Favourer of *Delinquents*, and the moſt bitter and implacable Enemy to them, who are eminently *Well-affected* to the *Parliament*, of any man in *Surrey*, ſo much pretending the contrarie, as he hath done; Verily, he himſelfe, and not I, is cauſe of the injurie (if any be) by giving many occaſions of ſuch thoughts, and beleeſe of him, as make it impoſſible for me, yea, and (as I heare) for many hundreds, to beleeve otherwiſe. It had been poſſible for me, to have concealed this *beleeſe*, if his provocations, and the perpetuitie of his malice, had not neceſſitated an expreſſion thereof; as well, *heretofore* for the *Publike Securitie*, *as now*, for my *private vindication*; and he had ſooner heard of it, but that wee knew not how to make approaches, for defence of the *ſafetie*, and *priviledges* belonging to the *whole Body of the Comonaltie*, without endangering our ruine, by ſeeming to violate the Sanctuary of *perſonall priviledges*, though we did but break thorow their incroachments, to do our duties.

Theſe particulars conſidered, Sir *Richard Onſlow* might have manifeſted more prudence, by forbearing, to provoke mee beyond all moderation; for, the patient creature, who can paſſe by ſcornes, and injuries, or let a Foole ride him, three or foure yeares together, without kicking, or hurling his Rider into the dirt, may be pinched in ſuch a place, or *Wither-gall'd* in ſuch a hot ſeaſon, that his wronged patience may, perchance, turne into madneſſe, and ſo, both the Foole, and the Aſſe, miſchiefe each other. The heaving of me from the Seat of *Magiſtracie*, is not that which now moves mee to make this *Vindication*, though it occaſions it; but, the conſequences, which are expected, ſhould follow; For, I was once before put into authoritie, and out againe, ere I knew either the one, or the other; or, without ſo much as aſking, or caring, who *did* it, or why it was *done*: For, I can be as merrie, and as wiſe, when I am out of authoritie, as when I am a *Juſtice of the Peace*; my *Friends* love me as well, my *Companions* think I am as good company, and (if I have not too high an opinion of mine own good diſpoſition) the *Gentlemen*, who have taken ſo much paines, to put me out of their *Fellowſhip*, may have a worſe Companion, than I have hitherto been.

For, I am not ſuch a *Cynick*, as manie, who know me not, have ſuppoſed me to be; but, can ſit at a *Seſſions*, or *weekly-meeting*, and heare ſome of my *worſhipfull Aſſociates*, make long ſpeeches, to the Countrey-

people, without envying the wiſdome, which is attributed unto them, for it: and, whether they ſpeake *ſenſe*, or, *non-ſence*; *impertinencies*, or, to *the purpoſe*, it never much troubles me, ſo buſineſſes be timely diſpatched, and, our duties honeſtly performed, at the laſt. I could, alſo, verie contentedly, continue ſilent by them, upon the *Bench*, and permit them to have all the talk, and the mannaging of everie buſineſſe, without interruption; yea, and ſuffer them to reprove, or incourage, as there was cauſe; or, to the advancement of their own repute, without ſtriving to put in my word, or my opinion, when it ſeemed needleſſe; except it were, that, the people might take notice of mee, and know mee to bee a man in authoritie, as well as they: And when the *merit of the Cauſe*, the furtherance of *Juſtice*, or the prevention of an injurie, likely to befall any man, ſhall move mee to ſpeak, I love to do it, in as few words, as I can; that, they whoſe cuſtome it is, may have time to heare themſelves ſpeake, if any ſuch bee preſent. I hope (though I have heard ſo) there is no man among them ſo fooliſh, as to think me a diſparagement to the *Commiſſion*, becauſe I have the title of a *Poet*; for, King *James* was ſo ambitious to be ſo called, that he preffered a *Wreath of Lawrell* (the *Poets Crowne*) before his *Golden Diadem*, as appeares by ſome of his coines, and medalls: yea, that *title*, hath been, by the learned, reputed an honour, even to *Salomon* and *David*; the tranſlation of whoſe holy *Songs*, and *Pſalmes*, by me, into *Lyrick numbers*, hath beene a means, ſo to ſanctifie my *Poeſie*, for divine uſes; that, this *Faculty* will not now render mee deſpicable, but among *Barbarians*; and, how they eſteem of me, I care not.

My *Lords*, I perceive, this purſuit of my ſlipperie *Juſtice-ſhip*, hath made my pen out-run the *Conſtable*, before I am aware: I will therfore, add a concluding daſh or two, and make an end. I doat not ſo upon ſitting upon the *Bench*, with Sir *Richard Onſlow*, as to be ſollicitous, for mine own ſake, whether I am in, or out of the *Commiſſion*, for ever: But, for my *Countrey-ſake*, and for the preſervation of the *Priviledges*, due to a *Free-Subject*, I could not permit your candor, and credulitie, to be abuſed, by remaining miſ-informed; nor will my pen to be at reſt, untill I ſhall be fairly heard, to the repaire of my credit, (if any be loſt) and, to the repoſſeſſing of that reſpect which is due to a faithfull *Officer*: Nor will I be ſilent (if a patch of *Freehold* be ſo conſiderable, that no worth or deſert is to be regarded without it) till I have, at leaſt, ſuch a proportion of my *Loſſes*, *Disburſements*, and *Arreares*, paid unto me, as will buy me ſo much land of inheritance, as may make me a more conſiderable man in that *Countie*, where they have fought to diſgrace me. No, nor will I then be ſilent, untill I ſee the Law, by which my *Juſtice-ſhip* is queſtioned, to be executed, or diſpenſed, equally, to all men, without partialitie; and, untill the election, and continuance, of all ſuch Officers, as are, or were, ordained for preſervation of *Peace*, the diſtribution, or execution of *Iuſtice*, and the *ſafety* of the *Peoples* lives, and Liberties, reduced to what (by *Law* or *equity*) they ought to be.

My hope, to ſee that effected, makes me indure, the more patiently, the *ſcorne* now caſt upon me, in requitall of all my loſſes, ſufferings, hazzards,

and

and the forbearance of my Arrears. And, I doubt not but there will come a day, in which I ſhall not be thought ſo impertinent, as ſome of my neighbours, in *Surrey*, now think me to be: but, may perhaps (without fawning, or bribing for it) be thought as fit to *ſerve* in my own Countrey, in ſome place of profit, and credit, as to governe in the *Summer-Iſlands*, whither I ſhould have been ſent, laſt yeare, (and whither I would willingly have gone, if my loſſes, and arrears, might have been firſt obtained, to fit me for the voyage) upon hope whereof, though that which is due to me for my *Service*, and by the *Publike Faith*, is enough (beſide my long forbearance thereof) to purchaſe more then ten times ſo much land in anie Countie of this Kingdom, at this day, as a *Juſtice of Peace* is required to have; And, though I cannot yet be diſpenſed withall, as well as my neighbours, I wil, nevertheleſſe, attend patiently, till that day of favour comes; and untill the *Starres*, both of the greater, and leſſer magnitudes, in our *Engliſh Firmament*, ſhall meet in a Conſtellation, which will be more favourable to me; and, make my inconſiderable defects, as little liable to exceptions, as other mens.

I perceive, many other, aſwell as my ſelfe, expoſed to ſuch uſages, who are wearie of complaining; or, who dare not complaine, leaſt they may be uſed worſe, by thoſe, who have the advantages of *Time*, and *Place*, openly, to illuſtrate their own praiſe, and, ſecretly, to diſparage other men. I ſee, daily, that they, who were generally reputed the moſt dangerous *Malignants*, and, who never ſhewed themſelves for the *Parliament*, but by compulſion, (or, untill it began, evidently, to prevail) are, now, become powerfull among us; yea, they are politikely ingratiated, indeered, and brought inſenſibly in, to ſtrengthen a *Party* againſt thoſe, who (from the beginning) have acted faithfully, and freely, for the publike; and, for the diſcoverie of their neutralitie, and diſ-affection, who, by now ſeeming to be *with us*, will more undo us, and more diſ-advantage the *Common-ſafety*, then all our *open-Enemies*; yea, and make our *habitations* unſecure, and our *lives*, for ever, miſerable unto us, if their combinations, and purpoſes, be not timely prevented, by ſome Ordinance, forbidding the admiſſion of anie ſuch to be in Authoritie. For, ſome of them are already in *Surrey* (as I heare) and elſewhere, in ſpight of the *well-affected*, made *Committee-men*, *Commiſſioners of the Peace*, *Deputy-Lievtenants*, *Colonells*, *Captaines*, and other Militarie Officers, (I will not, yet, ſay *Parliament-men*, though I thinke I might) to the grievance, and oppreſſion of manie, who dare not ſeek *Remedy* leſt it prove worſe to them then the *Diſeaſe*. Inſomuch, that it is evident to me (and, as I believe, plain to manie thouſands) that, ſome have an intention, to diſcountenance, and diſgrace, by degrees, thoſe who have been eminently zealous, and freely bountifull of their blood, and eſtates, for the *Common-liberty*, and *ſafety*; and, are putting themſelves and their Confederates, into ſuch a poſture, as may probably, enable them, to continue the people in ſlaverie to their pride, and arbitrarie pleaſure, when advantages may be ſecurely taken: which advantages, may, no way, be more ſafely gained, then by putting thoſe out of Authoritie, who have been a comfort to the *well-affected* from the beginning; and, placing in their ſtead, thoſe, who may diſcountenance

nance them, and incourage their malignant neighbours, as they do in *Surrey*, and elſwhere, alſo, as I am informed.

Your Lordſhips will, perhaps, think me *tedious*, *over-bold*, and ſom what *impertinent*, in this *Apologie*, and *Remonſtrance*; but, you would excuſe my *tedioufneſſe*, if you knew experimentally, how hard it is for a man to be ſilent, when he hath once gotten an opportunitie to ſpeake (of thoſe things which are grievous unto him) before Perſons, whom he thinks able to give him ſome eaſe; and, you will, I hope, pardon alſo, my *bluntneſſe*, and *digreſſions*, when you ſee (as in my Cauſe) what neare relations the *publike-grievances*, and the *private-ſufferings* of honeſt men, have one to another, juſtly occaſioning ſome tranſitions from *private*, to *publike*, and from *publike*, to *private conſiderations*, to the lengthening of diſcourſes, beyond our intentions.

It may be thought, likewiſe, at firſt apprehenſion (& to my diſadvantage, if it be ſo taken) that I have ſcandalized a *Member* of the Honourable *Houſe of Commons*, by nominating Sir *R. Onſlow*, in this Apologie; but, I deſire it may be ſeriouſly conſidered, how eſſentiall it was unto my effectuall juſtification, that I ſhould nominate him; and, in what manner, and, with what circumſtances I have done it; for, I think it will then appeare, to the wiſdome of the reſt of the *Members*, that I have done my ſelfe right, without wronging *Them*, or *Him*: If it prove otherwiſe, I ſhall repent, and acknowledge my errour, with much contrition. For, I prefer the preſervation of their juſt *Priviledges*, and *Honour*, ſo far before mine owne *reputation* (though I prefer that before my *life*) that, I would expoſe my ſelfe to any hazard, rather than to proſecute mine owne vindication, by wilfull intrenching upon their *Eſſentiall-Priviledges*. And, I am perſwaded, I ſo well know, how to diſtinguiſh between *Scandalum datum*, and *Scandalum acceptum*, that, I doubt not, but to make it evident (if it be any way queſtionable) that, I have kept within the *Spheare* of mine owne *Priviledges*; and, that it is poſſible, to purſue ſuch an Adverſarie, even to the *Hornes of the Altar*, and, yet, not pollute the *Sanctuarie*.

The *Common-wealth* is more indangered by *Mutes*, then by *Vowells*; by *Flatterers*, then *Free-ſpeakers*; and more diſhonoured, by ſome of their owne *Members*, who are over-violently zealous for perſonall Priviledges, then by anie of thoſe, who, out of care, to preſerve the whole Body, may wring a part of it, for awhile, by miſtake, or miſ-information. There was an *Ananias* among the *Diſciples*, without any diſparagement to the reſt; and as there have been *Falſe-Brethren*, among the *Lords*, and *Commons*, heretofore, ſo there may be, now, and hereafter, notwithſtanding any aſſurance we have to the contrarie. Therefore, to thoſe who are upright in the *Houſes*, and unto the whole *Common-wealth*, we do more wrong, in being afraid to ſpeak freely, and plainly, of thoſe *corruptions*, and of thoſe *Perſons*, whom we think in our conſciences, may occaſion publike detriments and dangers, then we can do injurie, by diſcloſing of them, according to our *Covenant*, and *duty*; though it ſhould be done with ſome indiſcretion, and circumſtances, to the diſparagement of a particular *Member*; ſeeing, it were better that

one

one ſhould ſuffer, then, that, *all* ſhould be indangered, by our ſilence.

This, is my judgement; and, my practice hath been accordingly, all my life; yet, I have not, either directly, or perſonally, charged any one hitherto; partly, becauſe, I apparently know manie things to be true, which I cannot prove legally, to other men: but, principally, becauſe, I love not to be an *Accuſer of my brethren*, or, a proſecutor of other mens infirmities, to their open perſonall ſuffering, ſo long as I may have hope to do it ſecretly, for their reformation, and without doing wrong, to the publike. But, if I find not the *Inſolencies* of ſome men to be ſpeedily reformed; and the good *Affections*, *loſſes*, and *ſervices*, of thoſe, who have *borne*, and *forborne*, for publike-reſpects, to be better repreſented to the *Parliament*, (who, being overburthened by the multiplicitie of emergent affaires, daily renewing, and preſſing upon them, cannot diſcover ſome things by ſitting in the Houſe, which we ſee, too often, by walking abroad) I ſhall be more particular in my reproofs hereafter, then I have been heretofore, whatever come on it: and, though I cannot, perhaps, deliver my ſelfe, from diſgrace, and that undoing, which my Adverſaries threaten; yet, I will periſh to ſome purpoſe (if I muſt periſh) by ſacrificing my endeavours (and life, if need be) for the reliefe of my *Fellow-ſufferers*, whoſe patience is almoſt quite loſt by their practices, who, by pretending to act with, and for the *Parliament*, doe ſecretly, and cunningly, what they can, to bring diſ-honour, and contempt thereupon, by their hypocriſie, and injuſtice, which, I pray God to prevent: and, to let me live no longer, then I ſhall purpoſe, and endeavour (according to my underſtanding) to preſerve the power and reputation, of that *Supreme Court*, in whatſoever I *publiſh*, or *ſpeake*; though ſome *Members* thereof, do, now, and may hereafter, forget their duties, as others have done heretofore; and, may thereby force me to expreſſe ſomewhat, for the purging of a *corrupt-part*, that the health and life, of the *whole*, may be preſerved.

If, therefore, my *Tongue*, or my *Pen*, ſhall now, or, at any time, ſlip through indiſcretion, or frailtie, let me be conſidered, according to the probabilitie of my good intention, and the ſorrow which I ſhall expreſſe for my overſights: For, I deſire to preſerve a good opinion with your Honours, and, with all men, if it may be, in the performance of my duties; and, that thoſe, whom I love and honour, as I do your Lordſhips, and the two Houſes, (whereof you are Members) may not, at this time, be made Inſtruments of my diſparagement, without cauſe: Seeing, if my *heart* were as legible as my *words*, it would be no contentment unto you, that I ſhould be ſentenced, before you had heard as well what might be ſpoken for mee, as againſt me; neither would you thinke it added any thing to your honour, if when your ſhort terme of *Authoritie* is expired, I ſhould be left in worſe repute, by your *Act*, then I was at the late renewing of your owne *Commiſſion*. But, *Fiat voluntas Dei*, I have diſcharged my conſcience, and, am aſſured, that *God*, who hath manie times heretofore delivered me from powerfull, and malicious Enemies, to my reputation, and their ſhame, will be as mercifull unto mee, *now*, and, *hereafter*.

GEO WITHER.

1653.

The dark Lantern.

[Hazlitt, No. 55.]

The dark Lantern,

Containing

A dim Diſcoverie, in Riddles, Parables, and Semi-Riddles, intermixt with Cautions, Remembrances and Predictions, as they were promiſcuouſly and immethodically repreſented to their *Author*, in his *Solitary Muſings*, the third of *November* 1652. about *Midnight*.

Whereunto is annexed,

A POEM,

Concerning

A Perpetuall Parliament.

By *Geo. Wither* Eſquire.

LONDON,
Printed by *R. Auſtin*, and are to be ſold by *Richard Lowndes* at the white Lion in PAUL'S Churchyard, neer the little North Door. 1653.

To the Reader.

THeſe *Poems* were delivered forth to be publiſhed about three moneths paſt, with an expectation that they ſhould have been imprinted forthwith, and had either an accidentall or a negligent delay preventing their publication the laſt Term; and perhaps (I being abſent) they were afterward purpoſely delayed, that they might come forth at the beginning of this *Eaſter Term*, by their deſign, who more conſidered the Bookſellers advantage, then how much the haſtning of them might concern the publike; by which means it was not finiſhed, untill that very day whereupon the *Parliament* had an unlooked for period: and yet peradventure, in regard of the many timely *Cautions* and *Remembrances*, which have been heretofore deſpiſed, or neglected, *Providence* hath permitted theſe to be delayed, untill their publication came too late, for effecting that which was intended.

Howſoever it will be uſefull to ſome other ends; at leaſt to teſtifie to the world, that what is now come to paſſe, was foreſeen, and endeavours uſed for prevention thereof, which might probably have had good ſucceſſe, if contempt of many forewarnings had not hindred the ſame, it may be, to make way for the accompliſhment of ſomewhat, fore-declared in my *Britains Genius*; in which *Poem*, I laboured as much in vain to reduce the late *King*, to make uſe of that means which would have effected his *reſtoration*

reſtoration, as I have hereby done to preſerve the *Parliament:* and I heartily beſeech Almighty God, that I may not have occaſion to be as fatall a *Remembrancer* to them who are now in *Throne*; leſt worſe things happen to them, then to their Predeceſſors, which I am aſſured will follow, if their proceedings (which I yet ſuſpect not) be not really deſign'd, and made anſwerable to their fair pretendings. There are many faults eſcaped in the printing, by reaſon of my abſence, and a Copy haſtily, and not very plainly written, ſome of which are here corrected, the reſt I leave to be amended, as you find them.

PAge 5. line 25. for *corall* read *carnall*. p. 32. l. 9. r. Then ſuch as Innocencies cauſe, &c. p. 49. l. 29. r. *Ægypts* thrall. p. 72. l. 13. for *foot* r. *fork*.

TO THE
PARLIAMENT,
AND
PEOPLE
OF THE
Commonwealth of *England.*

SO let me ſpeed, in all that I purſue,
As, in what *followes*, I mean well to you:
And, as I bear a loving faithfull *heart*,
To all of *you*, *united* and *apart*;
Although, I peradventure, may appear
On ſome *occaſions*, bitterly ſevere,
To thoſe, in whom, I *private-failings* ſee,
Which, to the *Publike* may obnoxious be;
To make them *jndge themſelves*, and ſcape the *doom*,
Which, from another *judgement*, els may come:
For, at no *ſingle perſon*, have I ſtrook,
By any *line*, or *paſſage*, in this *book*.
If here, I further ſeem to have preſum'd,
Or, more upon my ſelf to have aſſum'd,
Then may be *warrantable* thought, at firſt,
Examine it, before you judge the worſt;
And, try by *circumſtances* (as ye may)
What *Spirit*, hath directed me this way;
Or, for what likely *ends*, or for whoſe *ſake*,
I could, or dared, this *attempt* to make;
Except it were for GODS, for *your*, and *mine*,
As they with one another, do intwine.

 Yea,

Yea, ſearch, if my *Religion, ſtudies, wayes,*
Or, *manners* (which have beene throughout my dayes,
Before your eyes) may any *ſign* afford,
That, I have, hitherto, in *deed*, or *word*,
Been an *Impoſtor*; or, preſented you
With ought, that hath been *uſeleſſe*, or *untrue*;
And as that juſtly may incline your mind,
Let theſe *expreſſions* acceptation find.
If *madneſſe*, they appear; conſider well,
That, ſuch *miſcenſurings* have often fell
On *ſober men*, when thoſe deluding crimes,
Were prevalent, which raign in theſe our times.
If *fooliſh*, they be thought; remember this,
That, trueſt *wiſdome*, ſeemeth *fooliſhneſſe*
To *worldly prudent men*, when, God, forth brings
To fool their *wiſdome*, deſpicable things.
Men, hear *fools* gladly, when themſelves are wiſe,
And, meekly pity, rather then deſpiſe
Their folly; learning, thereby, ſometimes too,
More, then by their own *wiſdome*, they could do:
But, *wiſe*, *mad*, *fooliſh*, or, what ev'r I am,
To do this *work*, into the world I came;
To theſe *times*, was reſerv'd; to this *end*, taught;
And, to the ſight of many things, am brought,
Which, els I had not known, nor would have ſeen,
But, that, I ty'd, (as by the leg) have been,
(*Ten years* together, *ten dayes* work to do)
To *know* them, whether I ſo would or no.
And, when I knew them, I would fain have done
My own *work* firſt, or els, like *Jonas* run
To *Tarſis*, or *Lundee*, or any whither
(Adventuring through *Seas*, and *Tempeſts* thither)
Much rather, then to have proceeded on,
In doing that, which I, at laſt, have done.

For,

For, I am like the *world*, in many things,
And, oft ſo tempted by her promiſings
Of *eaſe* and *ſafety*, in another *courſe*,
That, I, with much ſtriſe, did my heart inforce,
To proſecute her *duty*; as ye may,
Perceive, if, *you* the following *tract* ſurvay.
But, my own *thoughts*, would neither let me ſleep,
Nor ſuffer me a *waking-peace* to keep,
Or, follow my *affairs* (though they were brought
Neer to a point, of coming quite to nought)
Till, I, my *muſings*, had in *words* array'd
To be, by *you*, and *other men*, ſurvay'd.
All thoſe *affairs*, aſide, I, therefore threw,
To cloth my *meditations*, for your view;
Which, being finiſh'd, I can now lye down
And ſleep, as well as any man in Town.
The *times* are dangerous; and, I am told,
By that which is my *Guide*, I ſhould not bold
Beyond *diſcretion* be; which makes me talk
In *riddles*, and with this *Dark Lantern* walk:
That, I may ſee my way, and not be ſeen
By ev'ry one, whom I may meet, between
My goings *out*, and *in*: and that it may
Give *light* to ſome, who are beſide their way,
As I occaſion find; and, where I ſee
The *light* that's offer'd, may accepted be.
But, what my *viſions* are, as in relation,
Unto this *Parliaments* perpetuation
I plainly ſhall unfold; becauſe, it may
Concern you all, with good adviſe to weigh.
Yea, fearleſly, my free thoughts, I will ſhew,
What *liking*, or diſlike, ſoe're enſue.
For, though to all *intents* by me deſign'd,
They may not reach; it much contents my mind,

That I have freed my *ſoul*, by thus imploying
My *Talent*, to an inward reſts injoying;
And, rais'd a *Witneſſe* up, that may declare
To *future times*; what GOD'S proceedings are.
If this find *acceptation*, it will be
A *ſign* of future peace, to *you*, and *me*.
If, you reject it; I will fit my *mind*
To bear the *troubles*, which are yet behind:
Bewail, our manifold procraſtinations,
Of GOD'S intended *bleſſings*, to theſe *Nations*.
Poſſeſſe the *little portion*, I have got
As *loſt*, or, els, as if I had it not;
And, ſtrive to wean my *heart*, from things abroad,
To ſeek my *reſt*, and *peace*, alone in GOD:
A *refuge*, ſo ſecur'd to me, that, neither
My *frailties*, *faults*, or *foes*; or theſe together:
Or *friends*, or *Truſtees* failings, either may
Hazard, or forfeit; tear, or fool away.

Your moſt humble, and moſt
faithfull Remembrancer,

Geo. Wither.

A

DARK-LANTERNE,

OFFERING

A Dim Diſcovery, in *Riddles*, *Parables*, and *Semi-riddles*, intermixt with *Cautions*, *Remembrances*, and *Predictions*, as they were promiſcuouſly, and immethodically repreſented to their *Author*, in his *ſolitary muſings*, the third of *November* 1652. about *midnight*.

And, concluding with the *Reſult* of a *Contemplative Viſion*, revealing a probable means of making, even this preſent Parliament, to be both *perpetuall*, and *acceptable* to theſe *Nations* to the end of the *World*.

He, *that goes* with *this LIGHT*, *his way may find:*
Him, *that* againſt it *comes*, *it maketh blind.*

HE, from whoſe perfect Light, all true *Lights* come,
Spake *Parables*; yea, ſpake nought els, to ſome;
And, *Providence*, by many various wayes,
Of *diſpenſation*, to the *world* convayes
The means, of carrying on, thoſe *works* which tend
To *man's perfection*, at his *later end*;
And, to the wonderfull accompliſhment,
Of what, *eternally* is his *intent*;

Bringing oft times about, the *ſelf-ſame things*,
(Or, ſuch like) towards their accompliſhings;
That, *prudent men*, might underſtand thereby
What *he* deſigns, and therewithall comply.
When *Jacobs* Off-ſprings (who, for many ages
Were *figures*, *types*, *examples*, and preſages
For *future times*, and *ſtates*) became perverted,
And, grew to be ſo blind, and ſtubborn hearted,
As to deſpiſe the *warnings*, *precepts*, *cautions*,
And good *adviſe*, which for their preſervations
Their *Prophets* had perſpicuouſly declar'd;
GOD, juſtly, ſent unto them afterward,
His mind in *Parables*, whereof but few
The *meanings*, or *interpretations* knew:
And as they more and more, from him declin'd,
(And, from the *truth*) the more he couch'd his mind
In *dark expreſſions*, till they nothing ſaw
But what their *pleaſure* made to be a *Law*.
Prince, *Prophet*, *Prieſt*, and *People*, then, became
Wholly corrupt; a ſcandall, and a ſhame
To their *Profeſſions*, and to all their *Nation*,
By an unlimited prevarication;
Whereby, the means ordained to recure them,
Was rendred inſtrumentall to obdure them,
By their own *fault*, and thoſe *hypocriſies*,
Which, juſtly, drew a *vail*, before their eyes.
For, whereas, uſually in times preceding,
GODS *errands*, were made plain, at their firſt heeding,
So, alſo, were their *Prieſts*, and *Prophets*, then,
Renowned, wiſe, and honorable men,
Ev'n in their *outward being*; which, did add
Repute to that, which in command, they had:
But, *Heardſmen*, and *fruit-gatherers*, afterward
(With ſuch as brought no motives of regard,

Ac-

According to the *fleſh*) were ſometime ſent;
Which, in their *hearers*, did but ſcorn augment.
And, thus, *contempt* increas'd: the *truths* then told,
Were not alone, wrapt up in manifold
Strange *ambiguities*, *obſcure expreſſions*,
Dark *Metaphors*, or much beclouded *Viſions*,
Which few could underſtand; but, ſome, likewiſe
Illuſtrated their *words*, and *Prophecies*,
(Or, rather vailed them) with *circumſtances*,
Which, did inlarge their hearers ignorances;
As alſo their *diſdains*: for, otherwhile,
They perſonated things, abſurd, and vile,
In vulgar apprehenſion: ſuch as ſeem
Deſerving rather *ſlighting*, then *eſteem*;
Yea ſuch, ſometimes, as *wicked* did appear
To thoſe, who *morally* men righteous were:
As when, they were made *ſignes*, unto that *Nation*,
Of their *ſhame*, *nakedneſſe*, or *deſolation*,
And of GODS *laſting love*, although they had,
By their *adulteries*, him *jealous* made.
As with the *Jewes*, he, formerly hath done,
GOD will proceed with us; and hath begun
Already, ſo to judge (and viſit here)
As he did *them*, when they rebellious were.
He, ſo, by *changes*, moves us to repent;
And, *judgements* blends with *mercies*, to th'intent
That, he, into capacity might wooe us
Of that great *good*, which he deſires to do us.
This, makes him, ſometime *ſmile*, and ſometime *frown*;
Now, *raiſe us up*; to morrow, *pull us down*:
This day, he, to our *ſtrongeſt enemies*,
Renders us dreadfull: They, whom we deſpiſe
That night triumph; and make us glad to fly
Into our *chambers*, and there ſneaking lie;

Whil'ſt

Whil'ſt they deride, inſult, affront and jeer us,
Who, ſome few hours before, did greatly fear us.
This, makes him often fool our wiſdome ſo,
That, we are at a *non-plus*, what to do;
And, then, in our diſtreſſe, to make our *want*,
Weakneſſe, and *failings*, more predominant
For our *deliverance*, in a fatall hour,
Then all our *wealth*, our *wiſdome*, and our *power*.
This, makes him lead us through the *wilderneſſes*
Of *doubts*, *diſpairings*, *troubles*, and *diſtreſſes*
To our deſired *Canaan*, as he led
His *Choſen* heretofore; and, as he did
To them in their reſpective aberrations,
So hath he done, and will do, with theſe *Nations*.
As their, right ſo, our *Princes*, for oppreſſions
Are driven from their *Thrones*, and their poſſeſſions,
To eat (ev'n with confuſion of their faces)
Their bread with ſcarcity, in uncouth places;
Where, peradventure, they were mindfull made
Of thoſe *forewarnings*, which they timely had.
Our *Lords* (as their *Remembrancer*, foretold,
When they had greateſt likelyhood to hold,
And to encreaſe their *greatneſſe*) this day, ſee,
Their *Houſe of Parliament*, deſtroy'd to be,
Ev'n by *it ſelf*; and, that they are become
Vagrants abroad, or, els *deſpis'd at home*.
Some of their *Pallaces* and *Piles of State*,
Are ras't, defac't, or left quite deſolate,
For *Zim*, and *Jim*; for *Vermine* and ſuch fowls,
As *Dawes*, and *Ravens*; great and little *Owls*.
Our *Prieſts*, that were the gloriouſt *Hirarchy*,
And proud'ſt in *Europe*, next the Papacy;
(Who, by the ſame pen warned, did return
Sharp perſecutions, injuries and ſcorn)

Are

Are now deſpoil'd of all the pomp they had,
Diſhonor'd, poor, and deſpicable made.
Their fair *Cathedrall Temples* ſtand forſaken,
With ſtill increaſing *ruines*, rent and ſhaken;
And, in their ſteeds, thoſe *perſons* are deputed,
Whom they moſt hated, and moſt perſecuted.
The *Threats* long ſince pronounced, now prevail,
The *Prieſt* and *Prophet*, are become the *tail*;
And meer Mechanicks made *diſpenſers* are
Of thoſe things, which to them committed were:
Perſons, of ſo *mean guifts*, and ſmall reſpect,
That, truth out of their mouths, gets but neglect;
Except with ſuch, as undervalue not
Good wine, though offered in an *earthen pot.*
For our *unthankfulneſſe*, and diſregard
Of *nobler Teachers*, whom, we long have heard,
Without improvement; for, *hypocriſies*,
Meer *outſide worſhip*, and *formalities*,
In *prayers*, *faſts*, and *praiſes*; and, for, giving
That which coſt *nothing*, for great *boons* receiving:
For our *backſlidings*, and, then, *perſevering*
In *frequent ſinning*, after *frequent bearing*:
For *actions*, not agreeing with our *ſaying*:
For *painting*, *guilding*, and for *overlaying*
Our *Corrall ſtructures*, with *fain'd piety*:
(*Falſe gold*, producted by our *Chymeſtry*)
For falſifying, with a brazen brow,
The *ſerious promiſes*, which we did vow
To GOD and *men*, before the face of heaven,
When we into extremities were driven:
For adding to *devouring flames*, more *fuell*:
For being, in our very *mercies*, cruell:
For turning careleſly, our *eyes*, and *ears*,
From *Widdows* prayers, and from *Orphans* tears:
Yea,

Yea, though *Remembrancers* did (as it were)
In publike, often pull us by the ear,
To mind it; yea, where many *ſtanders by*,
Obſerv'd it; and, our groſſe ſtupidity.
For theſe things; and, for many ſuch as theſe
God, having ſpoken to us, in our dayes,
By *ordinary Preachers*; now, begins
By *others*, to reprove us for our ſins:
Not only ſuch, as *reaſon* may allow,
Though called from the *Shop board*, or the *Plough*;
But, ſuch, as we ſeem juſtly to contemn,
As making *truths* adhor'd, which come from them.
In ſteed of *Teachers*, train'd up in the *Schools*.
Of *Arts*, and of the *Prophets*; *children*, *fools*,
Women and *madmen*, we do often meet,
Preaching, and threatning *Judgements*, in the ſtreet:
To ſome, pronouncing *bleſſings*; to ſome, *woe*;
Scatt'ring their *bread*, and *money*, as they goe,
To ſuch as need; (though, in appearance, none
Can poorer be, then they, when that is gone:)
Yea, by ſtrange *actions*, *poſtures*, *tones*, and *cryes*,
Themſelves they offer to our *ears* and *eyes*,
As *ſigns* unto this *Nation*, of ſome things
Thereby *portended*; which (although this brings
Contempt upon their *perſons*) may be ſo,
For ought, the wiſeſt of us, yet doth know;
As were thoſe *actions*, perſonated by
Some *Prophets*, whom the *Jewes* did vilifie.
It may be on that *darkneſſe*, which they find,
Within their *hearts*, a ſuddain *light* hath ſhin'd,
Reflexions making, of ſome things to come,
Which leave within them, *muſings* troubleſome
To their *weak ſpirits*; or, too intricate
For them to put in order, and relate;

As

As they will eaſily believe, on whom,
Such, more then naturall, *out-beamings*, come)
And, that, hath peradventure, thruſt them on
To act, as men in *extaſies* have done;
Striving, their *Cloudy Viſions* to declare
(And, of what conſequence, they think they are)
Till they have loſt the *Notions*, which they had,
And, want but few degrees, of being *mad*.
This, *Providence* permitteth, to correct
Our deafneſſe, and our former diſreſpect
Of *nobler inſtruments*, whoſe *lights* did ſhine
More clearly; and, who, laying *line*, to *line*;
Precept, to *Precept*; *in* and *out of ſeaſon*,
Taught reaſonably, ev'n *truth's*, tranſcending *reaſon*:
Or, els, it hath permitted been, to make us
Leſſe heedfull, of the *plague*, that may or'etake us;
By *tokens*, and by *ſymptoms*, to us giving,
That, ſeem not worth our *heeding*, or *believing*.
And, I, perhaps, among *theſe*, may be *one*,
That was let looſe, for ſervice to be done.
In order to ſuch *kinds*: (as, I believe
I am; as when I am gone, ſome will perceive,
Though, none obſerve it now) For, though I dreſſe
The *mind*, and *matter*, of my *meſſages*,
In *meaſur'd words*, with ſome ſuch other *fancies*,
As are allowed in *Poetick frenzies*,
And, paſſe for ſober *garbs*: yet, now and then,
I blunder out, what *worldly prudent men*
Count *madneſſe*; and, what, oft, the beſt men, too,
Diſlike awhile, and wiſh me not to do.
But, I beſt know my *warrant*; and proceed
As I am mov'd, with little fear, or heed,
What others judge: for, till ſome *ſlips*, or *errors*
Expoſe me, to be liable to *terrors*,

There's

Ther's nothing, to my *hurt*, can dreadfull be,
Save my own *fleſh*, and *he* that gave it me.
And, as this makes me, *madly* ſeem to dare;
Ev'n ſo, that ſeeming *madneſſe*, doth prepare,
And draw ſome, out of *novelty*, to heed,
What, they had never, els, vouchſaf'd to read:
And, theſe my *ridlings* now, are an *invention*
Deſigned partly, unto that intention;
And, partly likewiſe, to amaze thoſe *Readers*,
Who, to my *purpoſes*, are *counter-pleaders*.

When, others think, the *times* afford me may
Enough to ſpeak of, I have nought to ſay:
When my *heart* calls upon me, I caſt by
My own *affairs*, and to that *call* apply,
As I occaſions find, uttring ſometimes,
My thoughts in *proſe*, another while in *rimes*;
One while, by *ſharp*, and *bitter ſtrains* reproving;
Sometimes, by *admonitions*, calm, and loving;
Yea, *Jigs* of *recreation*, ſometimes fidling;
And, now, I'm faln into a fit of *Ridling*.

Riddle my Riddles, then, you, that have heard
Truths, oft, and plainly ſpoke without regard,
(Except it were in *miſchiefs*, to combine
Againſt their *peace*, who caſt their Pearles to *ſwine*)
Riddle them if you can: For, in them lies,
A dim *character* of our *deſtinies*.
Within theſe *Problemes*, thoſe things couched are,
Which I once thought, more plainly to declare:
But, from that *purpoſe*, have now chang'd my mind,
That, *ſeeing*, you might *ſee*, yet ſtill be blind:
That, you might *read*, and yet not *underſtand*
The *work*, which GOD and *men*, have now in hand:
Or, which of thoſe things will be *firſt*, or *laſt*,
Left, *future fates* appear by what is *paſt:*

And,

And, that, your *miſinterpretations* may
Produce thoſe *good effects*, which you delay:
For, to that purpoſe, all, which I unfold,
Hiſterologically ſhall be told.

You, likewiſe, who oft read, in ſerious wiſe,
Shiptons Predicts, and *Merlins Prophecies*;
Or, vain *conjectures*, from the *conſtellations*,
Wherewith, *Impoſtors*, have long fool'd theſe *Nations*,
Neglecting that, the while, which both *foreſeen*,
And, *brought to paſſe*, in your own dayes, hath been:
Riddle theſe Riddles; or, at leaſt peruſe them,
And, if you find them frivolous, refuſe them.

Riddle theſe *Riddles* too, ev'n *you*, that ſeek
The *common peace*, with hearts upright and meek:
You, that have underſtanding to diſcern
The *preſent times*; and, willing are to learn
Good leſſons from a *Piſmire*: For, to *you*,
By this *Dark Lantern*, I ſhall give a view,
Of things *far off*, and *rubs* now in your way,
Whereat, through want of *light*, you ſtumble may:
And, likewiſe, of *effects*, whereto, perchance,
You, by theſe *glimmerings*, may raiſe *advance*.

Obſerve them well, without enquiring, what
Their *Authors* meaning was, in *this*, or *that*,
Till, you *your ſelves*, have ſearch'd, how they *in reaſon*,
Suit our *affairs*, our *perſons*, and the *ſeaſon*,
According to your *judgements*: for, that, ſhall
Be ſomewhat to the *purpoſe*, though not *all*.
But, where no ſenſe that's likely, you can rear,
Leave it, as that, which lies without your *ſphear*;
For, that, which SHALL BE, will receive a *being*,
From each diſſenting *Readers* diſagreeing;
From that mans *knowledge*, who the ſenſe hath got;
From that mans *ignorance*, who knowes it not;

And

And he that *would*, and he that *would not* too,
Shall help effect, what GOD intends to do.
Thus, through a *long lane*, I have drawn you in,
Where my new *Grove of Riddles* doth begin,
With, now and then, a *plain Lawn* intermixt,
And, here and there, a ſmall *ſherewood* betwixt;
With ſuch *digreſſions*, that, you'l ſometimes doubt,
Whether I lead you, further *in*, or *out:*
But, 'tis a *wild plot*, where are *walks*, and *bowers*,
Made for my own *content*, as well as yours:
And, if they tedious ſeem, you may be gone
At next *low gap*, you ſee, and no harm done.
The *harveſt* of our *Æra* now drawes near,
And, faithfull *Labourers* will then appear
To order that *fair field*, wherein was ſown
The *Corn*, which now with *tares* is overgrown:
And, to diſtinguiſh *Wheat*, from that which had
Reſemblance of it, both in *ſtalk*, and *blade.*
Yet, ev'ry day, *Impoſtors* creeping in,
Will, by *pretended holineſſe*, begin
To plant *themſelves*; ſeeking their *luſts* to feed,
By ſcattering *adulterated-ſeed*;
And lab'ring, to deſtroy thoſe *means*, whereby
Truth may appear in perfect purity.
In little time, ſhall many *changes* be,
And *interchanges*, which will make men ſee
Their *wiſdome* to be *folly*; their chief *might*,
Flat *feebleneſſe*; their high eſteemed *light*
Meer *darkneſſe*; and, that, moſt things by them done,
Will have *effects*, which they nev'r thought upon.
In that *Catholicon*, or *Mithridate*,
Which *Providence*, confected hath of late,
To temper, or diſpell, what hath diſeas'd
The *Body Politike*; it hath been pleas'd

(As

(As finding it, a *mixture* requiſite)
Vipers, and *mortall poyſons*, to unite
With *wholeſome things*; yea, *mineralls* and *mettle*,
Sulphur, and *Steel*, fixt matter, to unſettle:
The *Serpents brains*, with faithfull *Turtles hearts*:
Of *Lions*, *Lambs*, and *Foxes*, ſome choice parts:
Somewhat of *Hares*, that ſwift and fearful be:
Somewhat of *Snailes*, in whom we nothing ſee,
But ſlowneſſe, and, by well compounding theſe,
A *cure* preparing is, for our diſeaſe.
Fire, *Water*, *Earth*, and *Ayr*, (though diſagreeing,
In qualities) if well mixt, give a *being*
To *that*, which cannot *be*, by any *one*
Or, any *two*, or *three* of theſe alone:
And, ſo, at laſt, ſhall ev'ry *contradiction*,
Among us, add ſome *Dos*, to our perfection:
Yea, they who *pull down*, and they who *erect*
Shall in the *cloſe*, concur in one *effect*;
That, *he*, who's *all in all*, may have due praiſe
By ev'ry *contradiction* in our wayes;
And, that, out of their *diſcords*, he may bring
A *Diapaſon*, making ev'ry thing
Aſſent together, in the conſummation
Of his *deſignment*, at the worlds *creation*.
For, whil'ſt this *medicine* fermenting lies,
The *wheels* of *temp'rall contrarieties*
Move on; and, ev'ry day, abroad will ſend
Productions, few, diſcerning to what *end*:
And, yet, each *individuall circumſtance*,
Somewhat, the *Grand-deſignment*, ſhall advance.
Yea, *foolings*, *failings*, *fraud*, and *treachery*
As well as *truth*, and *true ſincerity*,
Shall add thereto; and, herein, will alone,
The diff'rence be; ſuch, as have juſtly done

Their *duties*; and, in doing them perſever,
(Or, willingly, and knowingly endeavour
As they are able) will enjoy the *bliſſe*,
Which, they who counter-operate ſhall miſſe.
I. G. N. R. N. S. with, other ſome,
Such like, confederated are become,
To ruine this *Republike*; and, have laid
Deſignes, whereby it may be ſoon betray'd,
And, infamous, inſenſibly, become,
With all *wiſe men* abroad, and here at home.
Theſe (though but few obſerve it) have, long, had
A purpoſe theſe three *Ilands* to *invade*;
And, to poſſeſſe them, with a *people* far
More barbarous then *Kernes*, and *Redſhanks* are.
Some of their *Party*, to promote their *ends*,
Do yet appear to be our faithfull *friends*;
And, into every place of *Power*, and *Truſt*,
Themſelves, and their *confederates* have thruſt.
In *Townes* and *Boroughs*, *Cittadells* and *Cities*,
In *Courts*, and *Councells*, and in all *Committees*;
In offices of *profit*, and *command*,
Throughout the *Commonwealth*, at *Sea*, and *Land*
They have *Abettors*; and, ſo bold they grow
That, every man almoſt, their aimes may know;
And, their *attempts*, although but *fools* they are
Are at this preſent time, improv'd ſo far
That, they have ſhaken that, wherein conſiſts,
Our honor, and our nobleſt *intereſts*;
And into practiſe, they begin to draw
Among us here, the *Clagefurtian* Law.
M. N. O. P. *Demas*, *Diotrophes*,
Peripateticks, *Stoicks*, *Phariſees*,
With others, who, in judgement diff'ring be,
Will, altogether, as one man agree,

To

To fortifie their *private intereſt*,
Indangering (by what ſhall be poſſeſt
Unduly) that, which is to others due:
Untill the *faithfull Shepherds* do purſue
Their *claim* aright; the ſame deriving from
Their *Foſter-Fathers*, whence, it firſt did come;
And, of whom, it was long ſince propheci'd
That, GOD, by them, a *portion* would provide
For thoſe, he ſends forth, to preſerve the *beauty*
Of *holineſſe*, when, man, forgets his duty.
Some other *accidents*, time will beget
Which may be mark'd out, by our *Alphabet*:
By, and *for* envy, jealouſie, and pride,
Shall, A. B. C. be laid awhile, aſide.
Deſpiſed alſo, V. and I. ſhall be
P P. and S. againſt C S. and P.
Shall then conſpire; and, for a *Salve* employ
That, which it ſelf, and all things, doth deſtroy,
If *Alpha* and *Omega*, help not more
Then all the other letters, did before:
For, *common helps*, will be apply'd in vain,
The fury of their *madneſſe*, to reſtrain.
The cauſes, whence this hazard will ariſe,
Are ſuch as this; obſerve it, and be wiſe.
The *Temple* of the *Gods*, which heretofore
Stood open to the prayers of the poor,
Is cloſed up, and few admitted in,
But, ſuch as are conveyed by a *gin*,
Contriv'd ſo narrow, that the people ſay
It was choak'd up, the firſt, or ſecond day:
And, with diſtemper, they exclaim, that this
Of all their *grievances*, the greateſt is:
Becauſe it puts their patience, to more trialls,
Then, if of *Juſtice*, they had quick *denialls*:

Turnes *hopes* into *deſpairs*; converts their *lives*
To *living deaths*, their *balmes* to *coroſives.*
The *Saints* likewiſe, that muſt propitiate,
On their behalfs, and offer at the gate
Of *juſtice* and of *mercy*, their petitions
Are not ſo ſenſible of their *conditions*;
Nor from all *partiality* ſo free
As *Mediators* alwayes ought to be.
This, makes one grumble in his privacies;
Another, gapes out open *blaſphemies*:
Some, with ſuch indignation filled are,
As, if they *Giant-like*, would make a warre
Againſt their GODS (if, lookers on, may gueſſe,
By their diſtempers, of their purpoſes)
And, univerſally, there is a *cry*
So lamentable, and rais'd up ſo high,
That, if theſe *Deities*, ſhall not in time,
With due compaſſion, bow their ears to them,
And, their juſt *Prayers*, and *requeſts* fulfill,
A higher power, theſe plaints examine will,
And theſe *inferiour Gods*, ſhall tumble then,
From heav'n like *Lucifer*, and die like men.
Riddle this Riddle, and reſolve me whether
This *Temple*, be *Pantheon*, or ſome other,
Wherein *Subdeities*, invoked are:
What *Temple* e're it be; we wiſh it were
More open; leſt upon thoſe *Gods*, it bring
Contempt, or worſe, and ruines ev'ry thing
To them ſubordinate: for, hence doth flow
Moſt other *grievances*, complain'd of now;
And, hence riſe thoſe *confuſions*, which increaſe
Our *troubles*, and procraſtinate our peace.
From hence is it, mens *ſuits* prolonged are
Beyond their lives; and after *twice five year*,

As

As far from ending, as when they begun;
Yea, endleſſe, till poor *Suiters* are undone,
At theſe words, an *Illuſion* cry,d, *take heed*;
And, further do not in this ſtrain proceed;
Leſt, ſome *Interpreters*, interpret, ſo,
Thy *Riddles*, that the *Ridler* they undo.
The ſuddain *caution*, ſtartled me a while;
Yet, back return'd it with a ſtrong recoil;
Suggeſting, that I over-much bewray'd
Their *nakedneſſe*; and them too open laid
Whoſe ſhame I ought to hide, and, that ſo far
It may provoke them, who ſoon angry are,
As thereby to indanger at the leaſt,
My *quiet*, and my *private intereſt*.
How, therefore, this *objection* I paſt over,
E're further I proceed, I'le here diſcover.
Againſt theſe *doubts*, my *Genius* up aroſe,
And, quite out of my heart, their poyſon throws;
Aſſuring me, I had no cauſe to fear
What other mens *interpretations* were;
Or, to ſuppoſe the ſafety of this *Nation*
Were not more worthy of a preſervation
Then their *repute*, who are quite ſenſleſſe growne,
Both of the *publike danger*, and their owne.
Or think it better that a generall
Diſeaſe o'reſpread us, rather, then to call
A *Scab*, a *Scab*, or, timely to declare
The cure of theſe things, which deſtructive are.
It *told me*, (and with arguments not weak)
The *cauſe*, and *time*, requir'd me now to ſpeak
Without reſpect of perſons; and, that, I
Was bound unto it by my *fealty*.
It *told me*, 'twas a *duty* whereunto
I was ordain'd; and, which I'm kept to do.

It *repreſents unto me*, from what ſtrong
And ſpitefull *Adverſaries*; and, how long,
I have preſerved been, ſince I begun
To do ſuch *works*, when they were to be done.
It *bids me* to record, by what ſtrange wayes,
(And means unlikely) I have all my dayes,
Deliverances obtain'd; ev'n when I had,
Oppreſſions, that might make a *wiſe man* mad;
And, not one *friend*, me, in thoſe ſtreights to own,
But, ſuch as GOD ſtill rais'd me up unknown.

It bids me mind, how oft (when I have had
No other help) his *Providence* hath made
The *malice of my foes*, things to project
Againſt me, which my *ſuccour*, did effect;
And, without which, I probably had loſt
Juſt *expectations*, with much pain and coſt.

It bids me mark, how many there are ſtill,
(Who, without cauſe, have born me evill will)
That daily do expect to ſee me ſtumble,
When they may add a kick, to make me tumble:
How, in thoſe *High Aſſemblies*, where they deem,
It may moſt diſadvantage my eſteem,
They whiſper out *detractions*; or, ſpeak loud
Thoſe things, which cannot juſtly be avow'd:
How *enviouſly*, they often make relations
Of what GOD gives, beyond their expectations;
With ſuch periphraſes, as may infer
That, my *ſupplies*, were got as ill as their.

It wills me, likewiſe, ſeriouſly to heed,
How, they in other things, with me proceed;
How, by their *ſpight*, all publike favours done me.
Bring nought, as yet, but coſt, and troubles on me,
Which had e're this deſtroy'd me, had I not
Preventions, from a *Power* above them got:

And,

And, by theſe *mercies*, it conjures me to
What, *conſcience*, and my *judgement*, bids me do.
It minds me to be mindfull of that *powre*,
Which hath preſerv'd in every *evill hour*.
How plentifully, I have ſtill been fed,
Ev'n when I ſaw not means, of next dayes *bread*
But, what was in their hands, who would not ſpare,
The leaſt *ſupply*, when moſt diſtreſt we were.
How, my *repute*, with *good men*, was maintain'd,
When with *unjuſt aſperſions*, I was ſtain'd:
And, when our *Princes*, on their *Judgement Seats*,
Thundred againſt me, nothing leſſe then *threats*.
It *charmes*, to obſerve, that, though I get
Little or nothing, of that *publike debt*
Which was aſſign'd, and which hath now been due
Ten years (by claimes approved juſt and true,
On *treble trialls)* and, though ever ſince,
It yeelds me nought, but troubles and expence;
That GOD, hath naytheleſſe, improv'd of late,
My *Mite*, into a competent eſtate;
Meerly, by ſuch unlikely means, as thoſe
Which *Jacob* us'd, when in the *watering troughs*,
He laid his *whitled ſticks*, till he was paid
The *wages*, which his Maſter had delaid.
It calleth on me, to look back upon
Thoſe works, which have within my dayes been done;
(And chiefly thoſe, which ſtand in ſome relation
Unto *my ſelf*, together with this *Nation*)
What *ſtrange effects*, and *unbelieved things*,
Have followed my *fore conjecturings*:
What *riſings*, and what *fallings*, I have heeded:
What *mercies*, and what judgements have ſucceeded
Our *various paths*. It urgeth me to weigh,
What may bety'd me, if I diſobey

The *motions of my heart*, and what *event*
He may expect, who ſhall be negligent
To do his *duty*, when his *eye* perceives
What GOD intends; and, when his heart believes,
He dreams not; but, is really required
To act, according, as he is inſpired:
And, ſomewhat tells me, that, if after all
Theſe *mercies*, and *remembrances*, I fall
From my *reſolves*; GOD juſtly may expoſe,
And leave me, to the malice of my foes.
Leſt, yet, my *frailties*, or *ſelf intereſt*,
Or *carnall reaſons*, ſomewhat might ſuggeſt
To blow all this away; it, comes ſometimes,
At *midnight* (as it did of late) and chimes
Dreadfull *Alarms*, which, do awaking keep
Mine eyes, when other men are faſt aſleep:
From *darkneſſe*, then, it freſh advantage taking, [king)
(And from vain thoughts, which too oft keep me wa-
Thus, it invades me; what is that, which thou
Li'ſt muzing on, and ruminating now?
Art thou contriving, how to lay *foundations*
For thine own *family*, when *Kings*, and *Nations*,
Are tumbling down? and, when impartiall *fates*,
Are overthrowing *Monarchies*, and *States?*
Is this a time to ſettle, when there are
Earthquakes, that ſhake the *mountains*, ev'ry where?
Is this a time to *plant*, when thunder-ſtrokes,
Root up *high Cedars*, and break down *ſtrong Okes?*
Is this a time to *purchaſe*, when the trouble,
And hazards, make the payments more then double?
Or wheel thee (as by triall thou haſt found)
Into a fruitleſs and a tedious round?
But, if a *ſeaſonable time*, it be
For others, can it ſo befall to *thee*,

Whil'ſt

Whil'ſt thou delayeſt his *affairs*, from whom,
The means to make thy *purchaſes*, muſt come?
When, GOD, to build thy *houſe*, hath now begun,
Wil't then, to finiſh it to others run?
As if, *he*, who from *nothing*, heretofore
Thus far, hath brought thee, now, could do no more?
Oh take good heed, what *courſe*, thou doſt purſue,
(And, what neglect) leſt els, thy *courſe*, thou rue.
God, hath already, made thee to poſſeſſe
The *gates* of thoſe that were thine *enemies*:
And by a *means unlooked for*, reſtor'd
That, which was taken from thee by the *Sword*:
Houſes, by others built, to thee are granted,
Orchards and *Gardens*, which thou haſt not planted,
He gives, in recompenſe for what was loſt
In *publike ſervice*; yea, without the coſt
Of this *Republike*; and, had more beſtowne
E're now, perhaps, if thou to do thine *owne*
Had'ſt not delay'd *his work*, and, to thy *hope*
For this (it may be) he will put a *ſtop*.
Why, then, with *fruitleſſe muſings*, buſied are
Thy *thoughts*, on what, muſt be anothers care?
Deferring that, which thou art call'd unto,
And ſeeking daily, ſomewhat els to do?
Art thou afraid, leſt thou thereby may'ſt loſe
Thy late *recruits?* or, reinrage thy foes?
Or, marr thy *quiet*? curſed is that fear;
And, *thou* too, if therein thou perſevere:
For, when a *temp'rall bleſſing*, makes us worſe,
It is a *plague*, beyond a *tem'prall curſe*
And, if thou take not heed will quite deprive thee
Of that which *Providence*, did freely give thee.
But, who are they? or, where inhabit thoſe
Who dare to take away, what, GOD, beſtowes

If

If thou adhere to him? whom need'ſt thou fear,
If in thy duty, thou ſhalt perſevere?
Nay, rather, which of *thoſe*, that ſeem to be
Moſt *dreadfull*, ſhall not be afraid of thee
If he be guilty? and, who (though on high
He bears his head) ſhall not, in privacy,
Think on thy *lines*, with *trembling*, when he hears
What they declare, and what his *conſcience* fears?
If *thou*, ſaid my *good Angell*, haſt not, yet,
Quite ſhaken off, thy *fears*, and *fanting fit*;
Conſider, wiſely, of this *Generation*,
In thoſe things, which have thereto, nigh *relation*:
Sum up together, that, which thou haſt heeded
In thoſe thou *fear'ſt:* mark, how they have proceeded;
What, they *have been*; what, at this *time*, they *are*;
What, they *may be*, before they are aware;
What, they *deſign*, in what *paths* they are going;
What, they have *done*; what, they are daily *doing*;
What *Labyrinths* involve them; what, *confuſions*
Encloſe them round, as alſo what *concluſions*
Are following; and, then, thou wilt not fear
Their *power* as *foes*, nor for their friendſhip care.
If, ſtill, ſome *outward intereſt*, be that
Which thou deſir'ſt to ſave; conſider, what
Thereto conduceth: for, ſometimes, the *thing*
We fear to looſe, is *kept* by *hazarding*:
And, loſt in ſeeking to preſerve the ſame,
By other *means*, then that, through which it came.
If, *thou*, permit the *proud*, without a check
To follow their *career*, they'l break, their neck.
And, with *themſelves* (as our *affairs*, now ſtand)
Indanger all the people of this Land.
Where, then, wilt thou be ſafe? or, where wilt thou
Injoy with peace, what thou poſſeſſeſt now?

But,

But, if a *word in ſeaſon*, thou ſhalt ſpeak,
Who knows, what *inſtruments deſpis'd and weak*
May compaſſe? and, who knows, but that, of *them*,
Who, heretofore thy *cautions* did contemn.
Some, touch'd may be, with ſenſe of their condition,
And, turn back, from the *path-wayes* of *Perdition*?
And, who knows not, that many may be found
(Whoſe *actions* blameleſſe are, whoſe *faiths* are ſound)
That, by theſe *hints*, may hart and courage take,
Their *Neighbours*, from their dreamings, to awake?
At leaſt, therein thy *duty* having done,
If any be ſecur'd, thou ſhalt be *one*.

When theſe things were inſpir'd, and duly weigh'd,
My heart, which was a little while diſmay'd
From proſecuting, what I had begun,
Aſſum'd new courage, and went boldly on:
And, theſe *expoſtulations*, may perchance,
Some others, to the like *reſolves* advance
On like *occaſions*; unto which intent,
Theſe few ſhort ſteps, beſide my way I went:
For I confeſſe, my *theam* I following not,
Have rambled out, as if I had forgot
What I at firſt propoſed; and inſteed
Of *Riddles*, to plain language do proceed.
But, I will wheel about, and with the *rein*
Turn *Pegaſus*, into his path again;
Though, he, in his *digreſſions* (as we ſay
Of *Beggers*) never is beſide his way.

Once on a time (thus did *old tales* begin,
E're I was born, or thought I ſhould have been)
A *fooliſh people*, over much at eaſe,
Their *wantonneſſe*, and *vanity* to pleaſe,
Among their *may-games*, brought home from the *wood*,
Trees, which had els, till now, unheeded ſtood.

Of

Of *theſe*, they made, by *hewings*, *knocks*, and *ſmoothing*,
That, look like ſomething, which reſembled nothing.
And, out of knotty, *ſhapeleſſe logs*, did hew
Some *ſtatues* not uncomely to the view.
Theſe, e're quite ſhaped, with ſome *jeers*, and *mocks*,
They ſet up higher, upon other blocks.
Then, them repoliſhed, and painted ſo,
That, of what *ſtuffe* they were, few men could know.
Beginning then, their own work, to admire,
They rais'd them higher ev'ry day and higher,
Till *Idols* they became; with whom, they grew
At firſt, familiar, and did them beſtrew
With *flowers* and *garlands*: ſhortly after, they
Bow'd humbly down before them, ev'ry day;
Till *cuſtome*, had their judgement more befool'd;
But, then (when *theſe*, miſhrin'd they did behold,
Sparkling with *Jewells*, and with gold aray'd)
They, of their own *Creations*, grew afraid.
And, at the laſt, (as at the laſt, all do
That whoring after their own *fancies* go;)
Theſe fools, repented of their *ſuperſtition*;
Bewail'd the ſlavery, of their condition;
With ſome appearances, of an intent
To grow more *wiſe*, as well as to repent: (not,
Yea, to *blaſpheme*, their new made GODS they ſpar'd
And, would have pul'd them down again, but *dar'd not.*
For, by their *flattring attributes* (long, given)
They had advanc'd them, to a *ſphere*, or *heav'n*,
Where, uncontroul'd, a power they exercis'd
According to their *luſt*; and thoſe deſpis'd (them
Whoſe *hands* had made them, & whoſe *breath* had blown
Too high, for their *ambitiouſneſſe*, to own them.
Yea, by their *incantations*, theſe, had brought
Strong *ſpirits*, into what their hands had wrought;
In-

Inliv'ning, and enabling them unto
Thoſe *actions*, which their *makers* might undo.
Yet, perſevere, this *blockiſh* people will
To make ſuch *idols*, and advance them ſtill;
Till both they, and their *idols* are deſtroy'd
Unleſſe the GOD of Gods, my fears makes void.
For, moſt men being of a *ſlaviſh* mind,
Are nat'rally to *ſlaviſhneſſe* inclin'd:
And to fulfill their bruitiſh luſt will fawn
Upon a Dog, and lay their ſouls to pawn.
Riddle this *Riddle*, if you can, and tell
What *People*, this may be, and where they dwell:
Which I believing you with eaſe may do,
Will add this following *Parable* thereto.

There was a time, when ſilly *Bees* could ſpeak,
(A people, of much induſtry, though weak)
And, theſe, among themſelves, made grievous moans,
As being much oppreſſed, by their *drones*;
Who (having made intruſions among thoſe
That had an uncontroulable diſpoſe
Of their *Republike)* did in ſundry wiſe,
Incroachments make on their *proprieties*;
And, greedily, unto themſelves derive,
The *fatneſſe*, and the *ſweetneſſe* of the *hive.*

Complaints in private, no redreſſe obtaining,
Increaſt to *open*, and *avow'd complaining*:
Which finding like ſucceſſes, they begun
To *buz*, as when their *ſwarming time*, draws on:
Then, to *ſhut up their cells*, to *ſhake their wings*,
To *leave their wonted work*, and *ſhew their ſtings.*

The *Drones*, at firſt, were ſtartled much thereat;
But, being not ſo *wiſe*, as they are *fat*;
Neglected ſtill, the *courſe* which might prevent
The *miſchief* then appearing imminent:

Which,

Which, when I ſaw, I would no longer ſtay;
But, ſaid, GOD *help them*; and ſo come away.
This *Parable*, if rightly moralliz'd,
Affords a meaning not to be deſpis'd.
And ſo doth this which follows: as I went
On *Pilgrimage* unto the *Parliament*,
Diſperſed in my way, I ſaw the *cocks*,
(Which kept the *hens*, and *capons* from the *fox*)
With broken wings, with backs, without a feather
To hide their naked bodies, from the weather;
With plumeleſſe *tails*, with ſcarred *necks* and *breſts*;
With empty *bellies*, and with *combs*, and *creſts*,
Cut quite away; and ſcraping with their *feet*
On dunghills, for their food, and in the ſtreet,
So deſpicably, that it could appear
By nothing ſave their *ſpurs*, what once they were:
And, *Popinjaies*, and *Parrets*, cloath'd and fed,
By what the *valour* of theſe purchaſed,
(And, trim'd with ill got *feathers*) ſtrutted by,
Caſting upon them a *diſdainfull eye*:
Which when I ſaw, methought (I tell you true)
It was no good preſage; pray, *what think you*?
News, if you look for, I but little know,
Save, ſuch as this next *Parable* doth ſhow.
A *fair ſhip*, now lies floting on the floods,
Well fill'd with *Paſſengers*, well fraught with goods,
Labring to fix an *Anchor* on the ſtrand
Of her wiſh'd *harbor*, which lies neer at hand.
By many ſtormes, much *tackling*, ſhe hath ſpent;
Her *Maſts* are ſhater'd; and her *ſhrowds* are rent:
Her *ammunition*, and her *ſtores* are waſted,
Her *bread* and *bevorage* is evill taſted:
Her *keel* ſprings leaks, through her uncawked *ſeams*;
Her *knees* are weakned, bruized are her *beams*:

Her

Her *Pump* is broke, no *Cable* found hath ſhe;
And, *Anchors* have been ſlipt, till none there be:
Her *Helm* hangs looſe, her *Cards* have great defects;
Her *compaſſe* likewiſe often miſdirects:
And ev'ry where, ſhe crazineſſe doth feel,
From *Prow* to *Stern*, from *topmaſt*, to the *Keel.*
In this condition, too and fro ſhe drives,
And, on the waves, with much ado, yet *lives*:
For, now of late again, the *Seas* go high;
A *ſtiff gale* blows, and ſhe expos'd doth lye
To many hazards, cloſe without the *Bar*,
Betwixt two *Forelands*, which in kening are:
If ſhe were *fitted*, forth again to ſtand
To *Seaward*, *Pyrats* threaten; if to *Land*
She makes; the rocks lye ſcattered, here and there,
In which, as great, or, greater dangers are:
And, which is worſe, they, who in her abide,
Are *mutinous*; and, ſomwhat els beſide:
Some *ignorant*, ſome *trecherous*, and, ſome
Ambitious, how, poſſeſſors to become
Of what is other mens: yea, ſome of thoſe
Who, have this goodly ſhip at their diſpoſe,
Have in delayes, their *time*, and ſtores, miſpent,
For private ends; or, for accompliſhment
Of *worſe deſignes*: and, in this great diſtreſſe,
(In part through *fear*, in part through *guiltineſſe*)
So much amuz'd, and ſo amuzed are,
That, they are at a loſſe, what *courſe* to ſteer,
Themſelves to ſave; and compaſſe their *deſign*;
Without which, to no *courſe*, they will incline
The Owners, and the Paſſengers, have waved
No means, whereby this *Veſſell* might be ſaved:
For, to that purpoſe, they have not alone,
Put hand, to all things needfull to be done;
And,

And, faithfully, unto their labour ſtood;
(Ev'n with the frequent hazard of their blood)
But alſo, willingly away have caſt
Their goods; yea, ſome have thrown forth to the laſt
Of all their outward *viſible eſtates*:
Few of her *Maſters*, or her *Maſters Mates*,
In her extremities, adventring ought;
Although their *Cabbins*, with rich goods are fraught.
The danger ſtill increaſeth; and thoſe few
In place of *truſt*, who to their *truſt* are true,
Perceiving all endeavours rendred vain
By their decreaſe, to whom doth appertain
That *Veſſells* charge; they labour'd ſeriouſly
To find out an expediment, whereby
Some other *Pilots* might be timely ſent
Their neer approaching ſhipwrack, to prevent.
And, that by making of their *Canons* roar,
They might invite help, from the *neighbring ſhore.*
The *motion* pleaſed all, ſave ſuch as had
Self-ends to fear; and, theſe a *faction* made
So ſtrong againſt it, that, this *Veſſell*, yet
Hulls there, with many perills, round beſet;
Not knowing (without hazard) either how
To ride ſafe, tack about, or venture through
The narrow Channell; whoſe hid winding lies
Obſcured from their knowledge, and their eyes:
And, one *dark night*, or, but one *tempeſt* more,
Might wrack her on the ſands, or on the ſhore.
But, maugre all theſe hazards; *ſhe* at laſt,
In her wiſh'd *harbour*, ſhall an anchor caſt;
For, to the *Leeward*, lies an *unſeen Bay*,
Where, through the ſoft *Ouze*, run aground ſhe may
Without a bruize; and, ſhall *recruits* take in,
Ev'n where 'twas fear'd, ſhe ſhould have ſplitted bin.
You

You therefore, who conceive your intereſt
To be concern'd by what is here expreſt,
Praiſe God alone, when ſafe this *Ship* ſhall be,
For none could have ſecured her, but *he.*
And let not thoſe, to whom the ſame relates
Slight what this *Parable* inſinuates,
Which next enſueth: for, it hath an uſe,
That much to their advantage may conduce.
A *homebred Lion* (of a hair unknown
In *Africa*) by being overgrown,
And dreadfull to his *Keepers*, will thereby
Awake the rage of *ſmother'd jealouſie*,
And loſe his *tail*; except between his *pawes*,
He couch his *head*, and hide his *teeth* and *clawes*;
Or *Rampant* grow; and what will follow then?
Ask thoſe you credit, they are *Cunning men*:
Of *me* you ask in vain; for 'tis my *fate*,
Seldome to be believ'd, till 'tis too late.
But that ſtout *Lion* by his prudency
May eaſily improve this *jealouſie*,
Both for the *Publike ſafety*, and th' increaſe
Of his own *honor*, alſo, if he pleaſe;
And I do probably preſume he will,
If my *well-wiſhes*, have not fool'd my *skill.*
Before that time, they who have took delight
In *deeds of darkneſſe*, will put out the *light*
By which the *footſteps* of their *foes* are known,
And whereby they might *ſee* to guide their *own*:
Inſteed whereof, perhaps erect they ſhall
An *ignis fatuus*, which will hazard all.
To each man then ſhall *Providence* diſpoſe
That, which for his *chief happineſſe* he choſe:
The *dogs*, who to their vomit do retire,
And *ſwine* (who love to wallow in the mire)

Themſelves with their *beloved filth* ſhall fill;
And they that are *unclean*, ſhall be ſo ſtill.
The *wilfull Adder*, who doth ſtop his ears,
And will not heed the *Charmer* whom he hears,
Shall feel a *voice* within him, that will ſhake him
Out of his dumps; and from his deafneſſe wake him,
When 'tis too late to hear what might prevent
The dint of his forewarned detriment.
The *Leaches* ſhall by *ſalt* a vomit take;
Or els continue ſucking, till they break.
The *Bubbles*, who in *emptineſſe* do find
Their *pleaſure*, ſhall be puffed up with *wind*
Till (being blown to *nothing*) there appear
No *ſignes*, that in the world ſuch *bladders* were.
The *ſons of earth*, who with the *Gods* make war,
Shall heap up hills on hills, till cruſht they are
Ev'n by their own *Deſignes*; the *Dogs* that prey
Upon their *Flocks*, and tear their wool away,
Shall *bark* no more, but only *ſnarle* and *grin*,
And run about the fields without a skin.
The *ſhrubs* and *Briars*, which more proud are grown,
Then were the *Cedars*, lately broken down;
Among their *leaves* and *thornes*, a *fire* do hide,
Which on a ſuddain will conſume their pride.
The *grubs* and *maggots*, but e'rewhile ſo ſmall,
So poor and weak, that they could hardly crawl,
Have got *bulk*, *ſtrength*, *new formes*, *aſpiring wings*;
Yea dreadfull *teeth*, and *horns*, and *claws*, and *ſtings*:
But, by a *ſtorm*, whereof they have no dread,
They ſhall conſume as faſt as they were bred:
Within the circuit of our *Northern Clime*
Not long before, or after theſe, in time,
Out of the putrified *barbed ſteed*,
Shall generated be a num'rous breed

Of

Of noyſome *hornets*, which abroad will fly,
Much miſchief doing, and next winter die.
Friends poſſibly may meet (our *Proverb* ſayes)
But *mountains* never; yet in theſe our dayes,
That *Proverb*'s croſt: for *hills* have often met,
With purpoſe on each other to beget
A long'd for iſſue; and it is believ'd
By many, that they ſomewhat have *conceiv'd*
Of great *concernment*: but you'l ſee the *birth*
Prove nothing, but a *moldring lump of earth*;
(As they themſelves will be, till *clay* and *duſt*,
Seek better things, then to fulfill their luſt:)
For none can anſwer now our expectation,
But that *great hill*, whence cometh our *ſalvation.*
All this from objects which are found within
Our *Britiſh Orb*, hath preconjectur'd bin;
But thoſe that follow next, to me appear
By things which I obſerve without our *ſphere.*
The blaſted *Orange*, and the *crooked Vine*,
With many *trees* on either ſide of *Rhine*
Shall twiſt together, that beneath their *ſhade*,
A ſhelter for the *Thiſtle* may be made,
Till they perceive what *curſe* is in purſuit
Of that rejected *plant*, root, branch, and fruit;
And then they'l wiſer grow; leſt they may become
Expoſed juſtly to the ſelf-ſame doom.
Mean while, the *tawny Olive* ſhall aſſay
His roots into thoſe *Vallies* to convay,
From whence it was diſplanted; and effect
His purpoſe, by a *Wile* which few ſuſpect;
Except the *Willow*, and the *Oke* foreſee
What for their mutuall good ſhould thought on be:
And both the *frogs* and *mice*, which are in ſight,
Be wary what is watch'd for by the *Kite.*

By which means they ſhall break a *grand deſign*
Which is on foot, their States to undermine;
And they who of this *Peace* firſt movers are,
Shall of that bleſſing reap the greateſt ſhare.
Obſerve this well: if ever you ſhall ſee
(As poſſibly it may permitted be)
That from it *height*, the RED-CROSSE ſhall decline,
The *half moon* for that time ſhall *Northward* ſhine,
(With an ill influence upon the Seas)
Beyond the *Pillars* of great *Hercules*,
And *Southward* not be retrograde again,
Till that a *reaſcenſion* ſhall attain.
But *loſſes* are ſometimes a gainfull *prize*;
By *over-ſights*, men grow to be more wiſe;
And they who know not yet what may concern
Their welfare, will perhaps more wiſdome learn,
When more experience makes their judgment ſtronger,
By ſuffering *loſſe* and *ſcorn* a little longer.
We, on this ſide the *water*, are not yet
Confus'd enough that *Order* to beget,
Which muſt eſtadliſh us; and ſhall therefore
Purſue *ſelf-intereſt*, a little more.
With *new wine* our *old bottle* muſt be fil'd,
(Endangring *wine* and *bottle* to be ſpil'd)
Till ſuch as are in *powre* be pleas'd to hear
The counſell of a *ſlighted engineer*:
With *new cloth* our *old garment* patch'd muſt be,
(Whereby the *rents* made wider ye ſhall ſee)
Till every *old rag* be worn out, and then
The *Robe* ſo rent, ſhall be renew'd agen:
And they that own it, be ſecured more,
And much more dignifi'd, then heretofore;
If they who muſt compleat it make their *choice*,
By *lot divine*, as well as *humane voice*:

Where-

Whereto *ſelf-ſeekers* never will agree,
Untill inforced by ſome *ſtreights* it be.
But when this comes to paſſe, there ſhall appear
A *new light* ſhining in our *hemiſphere*,
That will diſperſe the *clouds* and *fogs*, which make
So many croſſe each other, and miſtake
The way of *ſafety*; then we ſhall perceive
Our *Oppoſites* deſire to interweave
Their intereſts with ours; and to have ſhare
In that which God will for theſe *Iſles* prepare:
Wherein if we accord, we ſhall poſſeſſe
Each other, and the world in Chriſtian peace;
Till he approacheth to aſcend the *Throne*,
Who muſt unite *all Nations* into *one*.
Then ſhall the *blazing Comets*, which have ſeem'd
Fixt ſtars, and been by many ſo eſteem'd,
(Ev'n of the greateſt magnitude) down from
Their heights be thrown; and more deſpis'd become
Then *Glowormes*, or thoſe *rotten chips*, that glare
In *darkneſſe*, as if *reall lights* they were.
Then ev'ry *ſingle perſon* ſhall be brought
Unto his *Teſt*; and that which he hath wrought
Shall paſſe a *fiery Triall*, ſuch as were
Made fat with *publike ſpoils*; and *cloathed* are
By ruining of others; will that day
Be *hungry*, *poor*, and *naked* ſent away,
And rendred the ſcorn of ev'ry one,
Whom they oppreſt, deſpis'd, and trampled on.
Then they, who large *indulgences* contrive
For others, that themſelves they may forgive;
Who cunning are, at *faſt* and *looſe* to play;
Who *take* to *morrow*, what they *give* to *day*;
Who make their *ſeeming favours*, means unto
Thoſe *miſchiefs*, which their *malice* could not do.

Who *Spider-like*, weave *cobwebs*, with pretence
To catch the noyſome *flies* which give offence.
When none but harmleſſe *Bees* their *engines take*,
For, through them *waſps* and *hornets* paſſage make.
They, who do ſacrifice unto the dead
That wherewithall the living ſhould be fed;
Ev'n when they (wanting what ſhould life preſerve)
Lie naked, harbourleſſe, and like to ſtarve.
And then ſuch as *innocents* cauſe betray,
And juſtifie the wicked, then ſhall they
Who add more *greaſe* to *fatneſſe*; and where's none
Scrap't off, the fleſh that's left unto the bone.
Then ſhall all theſe, and ſuch like, to their doom
With fear, with trembling, and amazement come,
And undergo deſerved puniſhment,
Unleſſe beforehand timely they repent:
In which condition they may yet receive
Remiſſion, and in future ſafety live.

Then alſo they, who now are forc'd to take
The juiceleſſe apples of *Aſphaltis Lake*,
(Inſted of that which was the price of blood,
Limbs liberty, and of their livelyhood)
Shall better be rewarded; and confeſſe
There is a GOD that loveth *righteouſneſſe*.
Then they who have received *ſtones* for *bread*,
(*Scorpions* for *fiſh*) ſhall with *good things* be fed.
Then they, who ſerv'd like *Tantalus* have bin
(With *fruits* and *waters*, which their lips and chin
Have often touch'd in vain) ſhall that enjoy,
For which they fruitleſſe labours now employ:
Yea, they who got but *gall* and *vineger*,
When in their greateſt *Agonies* they were,
Shall ſee what *Sampſons* Riddle hath imply'd,
On them, and their oppreſſors verifi'd:

Out

Out of their *eaters* carkaſſes, will meat
Extracted be; and ſweetneſſe they ſhall get
Out of the bones and ruines of the *ſtrong*,
By whom they formerly received wrong.
Then ravenous *Wolves*, ſhall *Lambs* and *Kidlings* feed,
The *thiſtly field* ſhall bring forth pretious ſeed:
The *Crocodile* ſhall tears of *kindneſſe* weep;
The *Ramping Lion*, to the croſs ſhall creep:
And ſuch things as were noyſome heretofore,
Shall make our future benefit the more.
Then, from the *buried Oxe*, will forth ariſe,
A ſwarm of thrifty *honey making flies*,
That ſhall with *ſweetneſſe*, and with *plenty* ſtore
Theſe *Ilands*, from the *midland*, to the *ſhore*;
And, ſpread their *floting hives* o're all the *Seas*,
'Twixt both the *Tropicks*, to th' *Antipodes*,
(And all without) that *bleſſings* which now are
Somewhere enjoy'd, may then be ev'ry where;
To make *preparatives* for that which brings
Into *one body*, all diſperſed things.
Other events, that ſeem of conſequence,
I do foreſee approachings, not far hence:
But ſo obſcurely, that I cannot ſay
(Without ſome doubtings) whereto tend they may
For, far beyond my apprehenſion lies
The chain of thoſe conceal'd contingencies
Which draw on *future things*: and that frail *glaſſe*
Through which the *light*, diſcloſing them, muſt paſſe,
Is ſo defective, that it may perchance
Miſrepreſent them in ſome circumſtance.
Yet by th' *inlightnings*, which the *ſacred Writ*
On *ſanctified reaſon* doth beget,
If we will weigh, conſider, and compare
Thoſe WORDS and *works*, which *paſt* and *preſent are*,

To GOD and men relating; we of ſome
Things *future*, may aright inform'd become.
Yea, out of queſtion, by *theſe* are foreſhown
To all intents, as much as need be known,
Relating either to our private fates,
Or unto *Kingdomes*, *Commonwealths*, and *States:*
Jf thereto, for the right end, men apply
Their ſenſe in *faith*, and with *humility.*

To find what ſenſe my *Parables* contain,
No man that's wiſe, ſhall need his wits to ſtrain;
For e're three years, are three moneths paſt the middle
Moſt men the meaning of them will unriddle,
Without an *Oedipus*; and think that he
Who made them, had *Caſſandra*'s deſtiny.
But theſe meer trifles are, reſpecting that
Of whoſe approach I tydings can relate:
For long it ſhall not be, e're that be done
Which will cut off all tyrannies in *one*:
Yea that which many thouſands have expected,
Hundreds of years, ſhall fully be effected,
Before the *Wheel of Time*, now rowling by
Hath paſt M. D. C. L. X. V. and I.
Which numbers how to calculate aright,
From this that follows take a little light.
Firſt, to begin it, you muſt learn to find
What *year* the *Roman Empire* firſt declin'd,
All whoſe Characters, us'd in *numeration*,
Thus plac'd, according to their *valuation*,
Explain a *myſtery*: for of that *State*
Whereto they did belong, they ſhew'd the date:
And at that ſeaſon 'twill compleated be,
Jn which *Rome* looks for her next JUBILEE.

My *Ridling* fit now leaves me for a time;
And here J'le put a period to my *Rhime.*

My

My inward perturbations are paſt over,
My *brains* begin, by ſetling, to recover
Thoſe wits, whereby I may, like other men,
Converſe; and follow my affairs agen.
My *night adventures* I have paſſed thorow,
And they who meet me in the ſtreets to *morrow*
Will ſcarce believe how mad I was this *night*,
Untill they ſhall peruſe what I now write;
And moſt of them, will then, (it may be) deem,
That others are more mad, then I yet ſeem.

The

The Perpetuall
PARLIAMENT.

BEING

The Reſult of a *Contemplative Viſion*, revealing a probable meanes of making this Parliament to be both perpetuall, and acceptable to theſe Nations, if they ſo pleaſe.

A Paradox, *though this appear to ſome,*
Conſider it, leſt els, a miſchief *come.*

IS that deſign'd? then it is time to vary
My *Theme*, left, on a ſuddain, all miſcarry.
Riddles adieu, let clouds away be blown,
And my *Dark Lantern*, quite aſide be thrown;
That e're it be too late, I down may charm
The Spirits conjur'd up, to do us harm:
For in my *contemplations* I have had
A *Viſion*, which hath ſome diſcov'ries made,
And in a *plain ſong* I intend to ſing,
How we may *concord*, out of *diſcords* bring,
Order out of *confuſions*, and reſtore
That *Peace*, whoſe late infringements we deplore;
Where,

Where, to begin the *work*; how to proceed,
That which is yet but words, may be a deed,
And to declare our means of *ſettlement*,
To be an *everlaſting Parliament.*
It may appear, (and will be thought perchance)
At leaſt much raſhneſſe, if not arrogance,
That I adventure to employ my pen
Upon a *ſubject*, which more able men
Have hitherto declin'd, and which of late,
Hath ground adminiſtred of much debate,
(And much diſpute) to Counſells of renown,
Without a full *reſolve*, as yet made known:
But theſe are *blaſts*, whereof ſmall heed I take,
For *chaffe* and *feathers* only, they can ſhake;
And he that all things hath at his diſpoſe,
Is pleaſed ſome *expedients* to diſcloſe
To poor and ſimple perſons, now and then,
Which he conceals from *wiſe*, and *noble men*:
He, ſometimes calls men from within the grates,
To Counſell grave, and *mighty Potentates*;
And they in *meekneſſe* have embrac'd the ſame
Without a jealouſie of any ſhame
Which might thereby reflect diſparagements
Upon their wiſdome, from thoſe *inſtruments.*
Nor is there any cauſe, why ſuch as are
Made inſtrumentall, thoſe things to declare
Which may be ſerviceable, ſhould therefore
Eſteem their wiſdome, or themſelves the more;
Since they have nothing, but what they receive,
And are but *earthen pipes*, to help derive
To others, what into themſelves they take,
Not ſo much for their own, as others ſake.
And if aſſume ought to my ſelf I would,
J nothing know, that arrogate J could

By

By what ſhall be propoſed, more then they,
Who have not to this end a word to ſay,
Jf they deſire to ſerve you; when they ſhall
Meet ſuch occaſions, as J met withall.
For, as when two great *Armies*, long ingag'd,
Having each others fury ſo inrag'd,
That over all the fields there are beſpread,
Diſorders rais'd out of *deſpair* and *dread*;
Such renovations on the hills and vallies,
Of *charges* and *retreats*; of *routs and rallies*,
So loud a noyſe of *drums*, and *guns*, and *cries*;
Such clouds of *ſmoke* and *duſt* to blind their eyes;
Such *ſtops* by them that *ſlain* and *wounded* ly,
Such *throngs* and *tumults* among thoſe that fly,
And, ſuch *confuſions*, that the *Chief Commanders*
Know not what courſe to take; if then, *by-ſtanders*,
Upon a *neighb'ring hill*, ſhall thence diſcern
Where ſome advantage lies, which may concern
Their *friends ingag'd*; and from among them *one*
Shall (ventring down) inform them what is done;
Where their foes weakneſs lies; and how they may
Rally their *broken troops*, and win the day,
What great thing hath he done, whereof to boaſt?
Or what diſhonor hath that *Army* loſt,
By his officiouſneſſe? or what's his gains
But knocks perhaps, or woundings for his pains;
From thoſe, it may be, of his *Party* too,
Who know not what he thither came to do.
This is my caſe; who for ſuch *ſervices*,
(And ſuch adventures heretofore as theſe)
Have gain'd ſo little, that none needs envy
The profit which J have receiv'd thereby;
Or, thoſe advantages J might expect,
Jf that which J propoſe ſhould take affect;

Con-

Conſidering, how many ſtill there be,
To make my beſt deeds miſchievous to me.
But, whatſoever ſhall thereon ſucceed
With what is now intended, I'le proceed,
As my *peculiar work*; and to be done
By no man, if I let the ſame alone.
For, (as it by my *Journall Books* appears)
Somwhat above the term of forty years
I have been on the *hills of contemplation*,
A *voluntary Watchman* for this *Nation.*
I, oft, when none to ſecond me I knew,
In times of greateſt danger ſtood *perdue.*
I oft was pris'ner took, and did inlarge
My ſelf, at all times, at my proper charge.
I, more then once, to ſcape my Foes made ſhift,
With nothing, but my *life*, and *raiment* left;
And have perſwaded been (ev'n ever ſince
J reacht the years of ripe intelligence)
That (next unto his ſervice) G O D, in chief,
Gave me my being, faculties and life,
To ſerve my *Country*, and to have an eye
On thoſe who hindred her proſperity;
And, to imploy my ſtudies and my wit,
Jn ſearching out what might advantage it,
Though no man ſhould regard it; yea, though ſtill
J *injuries* receiv'd for my *good-will:*
And this hath oft produc'd ſuch fruits as theſe,
Judge me, or uſe me for it as they pleaſe;
J ſhall, at laſt, be paid for all J do:
And, ſo ſhall they, who dare oppoſe it too.
Having thus *prefac'd*, to anticipate
Miſcenſures, J, my *Viſions* thus relate.
When with ſad thoughts J many nights and dayes,
Had over-look'd my *one*, and *others wayes*,
Conſidering

Conſidering ſeriouſly, both what they were
And in what poſture, our *affairs* now are;
I ſaw ſo much *confuſion*, and *diſorder*,
The Chaos daily, ſo much widing further
By *new confuſions*, and ſo few, that ſee
Or credit, in what hazards we now be,
That in theſe overwhelmings I almoſt
Was ſwallowed up, in danger to be loſt:
And doubtleſſe in thoſe *whirlpools* loſt had bin,
But that the *clew*, by which I ventur'd in,
Did bring me forth, and ſet me on a *Station*
Where I might view them, without *perturbation*;
With *ſafety* too, and with ſo true a *light*
That, thereby plainly, I diſcover might
From whence this Chaos ſprings; and by what courſe
We might (if poſſible) drink up rhe ſource,
Or make ſome ſuch diverſion, as would win
An *entrance*, where *good order* might begin.
As I ſtood muſing, how this could be done,
A *voice* within me ſaid; this *works* for none
But him to do, who firſt did out of *nought*
Bring *ſomething*; and from *ſomething*, *all things* brought.
Then ſaid my heart, LORD, though this *work*, to thee
Belongs alone, yet inſtruments there be,
By which thou workeſt all things here below;
Some inſtrumentall means, now therefore ſhow,
Whereby this may be done; and, then alone
Shal't reap that honor which inſues thereon.
Inſteed of *vocall anſwer* hereunto,
A firm perſwaſion, that it ſhould be ſo
Poſſeſt my *ſoul*; and that he whoſoever
Would faithfully and ſeriouſly endeavour
A *reſtauration*, either ſhould acquire
The full accompliſhment of his deſire;

Or

Or ſo much toward it, as might at leaſt
Secure him in his noble intereſt.
Herewith well ſatisfi'd, aſide I threw
My own affairs, and privately withdrew
Into my ſelf, in ſeaſon to begin
That undertaking which I now am in;
And whereto you, by theſe *long lanes* are led,
To ſignifie that I've conſidered
The *Propoſitions*, which to light I bring,
With good *precautions*, and examining.
One *afternoon*, as on my couch I lay,
About the *ev'ning twilight* of the day,
My *contemplation* introduced there,
A *maſk*, that might beſeem a *theater*;
And many grave *ſpectators*: for thereby
Was repreſented our late *tragedy*
From that time, when the *Prologue* did begin,
Ev'n to the very *act*, we now are in;
With each materiall circumſtance, which might,
Be uſefully preſented to my ſight,
Pertaining to this *Nation*, and to thoſe
Who *are*, or *have been*, thereto friends or foes.
It likewiſe drew a *map* before mine eyes,
Of all our paſt, and preſent miſeries,
With thoſe *diſtractions*, and thoſe *contradictions*
VVhich do prolong or multiply *afflictions*:
As alſo of each *actor* and his *actions*
Confuſedly wrapt up with their *tranſactions*,
As they to me, and other men appear,
When we do look upon them in our fear;
Or as they paſſed by us day by day,
Whil'ſt we among the ſame confuſions lay.
This *mummery* withdrew: and then me thought,
It back again, each *part* and *actor* brought,

Di-

Diſtinctly repreſented, ſo that I
Might perfectly diſcern with *reaſons eye,*
What in themſelves they were; and that we had
Of many things a *wrong conjecture* made.
That ſome, which to our practiſe were commended,
Have to our ſhame, and our deſtruction tended:
That others, which we judged might deſtroy
Our *intereſt*; produc'd what we enjoy.
That wicked *projects*, otherwhile brought forth
As good effects, as thoſe of *reall worth,*
(Though not without a woe, to them, by whom
Offences, and *prevarications* come)
That ſome, which good appear'd, were nothing ſo,
That, others, making but an evill ſhow,
Were (if conſider'd ſimply) very good,
Or, better then they ſeem'd, if underſtood
According to the *time,* and preſent ſtate
Of theſe *affairs,* whereto they did relate.
A *Curtain* then was drawn aſide, that ſhew'd
A *Table,* whereon portraited I view'd
A *Directory,* teaching me the uſe
Of all that I had ſeen, with their produce:
Which could my memory, have brought away,
Had done this work (which I intend to day)
Much better, then this *picking* out again,
What their impreſſion left upon my *brain.*
A thouſand ſev'rall things (ſome, neither fit
For my expreſſion, nor in ſeaſon, yet
To be divulg'd) were brought as in *proceſſion*
Before me, in an orderly *progreſſion.*
Sometimes confuſedly, there paſſed by
Strange *Apparitions,* which away did fly,
E're I could well diſcern them; or my *thought*
Take notice, to what purpoſe they were brought.

Sometimes *bright ſhinings* from a light I had,
Which cheer'd my *heart*, and made my *ſpirit* glad.
Another while, a *darkneſſe* me ſurrounded,
Which, all my *notions*, for a time, confounded,
And ſadned ſo my *ſpirit* by privations,
That I well neer loſt all thoſe *obſervations*
Which I had made ſometimes appear'd to me
Such things, as in our *Antimasks* we ſee
Ridiculous, and worthy laughing at;
Sometimes *things terrible*, and after that
Appearances, which promiſed to ſome,
Much *comfort*, *peace*, and *happineſſe to come*;
And ſo the *Viſion* vaniſh'd, and the *day*
By that time to the *night* had given way.
But by *what repreſented* thus hath been,
By well conſidering what I have ſeen;
(By *ſpelling out*, what every character
Held forth, and what things evidenced were
By *readring all together*) found hath bin
Where that *great work* muſt firſt of all begin,
Which may make up our *breaches*, when thereto
Our ſelves we ſettle, as we ought to do.
In brief, I ſaw, that in the *ſettlement*
And *conſtitution* of this *Parliament*
Upon a juſt *foundation* laid with ſpeed,
A courſe of *reſtauration* might ſucceed;
And draw on by *degrees*, a means to bring
Into *right order*, ev'ry other thing
Conducing to our *Weal*; and if we take
That way whereof propoſall I ſhall make,
I dare adventure, if it do not thrive,
To loſe my head, or be inter'd alive.
I have attain'd aſſurance (and without
So much as any ſhadow of a doubt)

That

That by this *Parliaments* miſconſtitution
We are uncapable of that fruition
Which we expect; that for the moſt part thence
Proceed the cauſes of our indigence
And myſeries; and that 'tis naytheleſſe
The *chief*, or *ſole means* left of our redreſſe.
Ev'n this in being now, this which men ſeek
To bring into contempt, and to diſlike.
This, which they (juſtly too, in ſome reſpect)
Have laboured to make of no effect,
And to annihilate, as if thereby
(And thereby only) they ſhould perfectly
Injoy their full deſires, and be ſecur'd
From all the troubles hitherto indur'd.
Ev'n by this *Parliament*, God will effect
That future ſettlement which we expect,
If we too long delay not the purſuit
Of an impartiall rativall recruit.
For though the body of it being made
Of many members, hath among them had
(And hath yet) overmany ſo corrupted
That they have not alone much interrupted:
The activeneſſe of thoſe that have been found,
But are oft likely alſo to confound
The whole at once, by ſeeking how to pleaſe
Their *luſts*, or *friends*, or how themſelves to eaſe:
Yet by their faithfulneſs, who have been true
Unto their truſt, and active to purſue
The *publike intereſt*, redeem'd we are
From that captivity in which we were;
And many things enjoy of him eſteem
(Though by ſome wants, *enjoyments* leſſe do ſeem)
Whereof we had e're this been quite diſpoil'd,
If they in their endeavours had been foil'd.

It therefore were an Act of *Tyranny,*
*(*Of high injuſtice, and of cruelty*)*
To wrap up theſe, with thoſe that have miſdone,
Becauſe ſome fail, to have reſpect to none;
But caſt off all at once, and from us thruſt
With men unrighteous, thoſe that have been juſt.
For if we weigh things well, it is their praiſe,
That they have marched through uneven wayes,
*(*Oft, ill accommodated*)* and have long
Oppoſed without wearineſſe, a ſtrong
And cunning enemy; that they have bin
Aſſail'd by ſome without, and ſtob'd within
By *boſome foes*; that they were lamed too,
In their own *limbs,* yet forward ſtill did go
With perſeverance: and that alſo they
Stand for us in the gap, ev'n to this day;
It is their glory, rather then their blot,
Though their good purpoſe they accompliſh not.
It is from theſe that we denominate
This *Parliament*; in them is lodg'd the fate
Of this *Republike*; yea, what e're it ſeem,
This, as I ſaid, is that which muſt redeem
Our late loſt honor; and if e're this ſhall
Diſſolved be, down all our *Structures* fall,
Not to be rais'd, without the coſt of more
Then hath been ſpent upon it heretofore.
For what ſhould keep it up? can wiſe men think,
They ſhall uphold it, that it may not ſink,
Whom theſe depute? who while they do ſubſiſt,
Preſerve, with much care, their own intereſt?
Can any of us, reaſonably believe
The power which to their *Subſtitutes* theſe give,
When they themſelves are outed, ſhall be able
To keep up ſtrongly, that which is unſtable,

Un-

Untill a *Phœnix*, yet unhatch'd ariſe
Out of their aſhes, with renew'd ſupplies?
When, having far leſſe power, and leſſe eſteem,
(As being an extraction out of them
Who are prejudicated) they ſhall contend
With thoſe *immergencies*, that may aſcend?
But, grant it poſſible, what way ſhall we
Contrive, whereby this power diſſolv'd may be
Without a *force*, that may indanger more
Our *ſafety*, then it hath done heretofore?
(Since by a Law, it was perpetuated
Which is not raſhly to be *abrogated*;
And which without inforcement, can by none
Repealed be, ſave by *it ſelf* alone?)
It were not rationall we ſhould petition
That they now ſitting (weighing their condition)
Diſſolve it ſhould, till they can be aſſured,
How they may for the future be ſecured,
For giving their *intruſted power* away,
To thoſe they know not; or, to ſuch as may
Ruine both *them*, and thoſe too, for whoſe ſake,
They ſerv'd, that reaſonleſſe reſolve to make;
Yea, ſhould they leave to ſuch *uncertainties*,
(And, to ſuch hazards, as might thence ariſe)
This *Commonwealth*, it were an Act unjuſt,
And, an unanſwerable breach of truſt.
This Parliament, though (by and for our ſin)
Her *vigorous actings* have delayed bin,
Through thoſe *obſtructions*, which it long hath had,
And, is by many foul *beſpatterings* made
Unacceptable; though, that it ſhould raign
O're them, the *ſons of Belial*, do diſdain:
Although, ſome alſo (without cauſe) have thought
That, to defame it, *I my ſelf*, have ſought

(Becauſe thereto miſunderſtandingly,
They ſuch *invectives*, and *reproofs* apply,
As were intended only againſt thoſe,
Who ſeeming to be *friends*, were ſecret *foes*.)
Yet ſince it firſt begun (ev'n all along)
I have perceiv'd what *works* thereto belong,
And ever had a care how to prevent
Their *ſcandall*, by a plain diſtinguiſhment
Of *Doves* from *Crowes*, and of mens *private factions*,
From *publike*, and *authorized tranſactions*.

For as that man, who can nor hear, nor ſee,
And half whoſe limbs, corrupt and rotten be,
May poſſibly be all the means reſerv'd,
By which a *noble houſe* may be preſerv'd
From *extirpation*; ſo, how bad ſoe're
This *Parliament* may be, (or may appear)
I am aſſur'd, by many a circumſtance,
It is that means by which GOD will advance
This *Commonwealth*, unto that *ſettlement*,
Which may accurſed *Anarchy* prevent,
If thoſe *conditions* be not long neglected,
Whereby our happineſs may be effected.

As heretofore, when *Sarah* was bereav'd
Of that which gave her hope to have conceiv'd,
She, naytheleſſe, obtain'd a lovely ſon,
In whom a *num'rous Off-ſpring* was begun:
And whence did ſpring that *light*, and that *ſalvation*,
Which is the happineſs of ev'ry Nation;
Ev'n ſo, when we had wanted many a year,
The likely *Symptoms* of enjoying here,
Another *Parliament*; yea when a ſtop
Was raiſed and proclaim'd, againſt the hope
Of ſuch a mercy, when nought did appear
But that whereby diſpairs increaſed were:

VVhen

VVhen *Tympanies* had fwoln our *Sarahs* womb,
And made it rather ſeem to be the *Tomb*
Of *dead things* only, then to quicken ought,
VVhich for our comfort could from thence be brought;
Lo, then, (and not before) it did conceive
A ſon of *Conſolation*, to revive
Our drooping hearts; and which, if *faithleſneſſe*
Deprive us not of what we may poſſeſſe,
Will free us from all *tyrants*, and reſtore
Thoſe *rights* which they uſurped heretofore:
And not reſtore our *liberties* alone,
But propagate the bleſſing here begun,
Throughout the world, untill all other *Nations*
Are freed from their *Oppreſſors* uſurpations.
Before the *ſons of Jacob* entrance found
Into their *promis'd Land*, they had a round,
Or Progreſs to fulfill, and many years
They in the *Deſarts* were *Probationers*,
By ſev'rall *hardſhips*, thereby to improve
The *ſeeds of faith*, new ſown at their remove
From *Ægypt*, and by *ſigns* and *wonders* ſhown)
To make unto themſelves their frailty known.
But they at each reſtraining of their luſt,
Brake forth into repinings and diſtruſt;
Yea into flat *rebellions*, into rearing
Of *Idols* (when his Law GOD was preparing)
Into a wicked cauſleſſe murmuring
Againſt the means of their delivering
From *Ægypts* triall; and into wiſhes vain
That they might thither back return again.
For which of many hundred thouſands none
Enjoy'd the *promis'd reſt*, but two alone.
And we are juſt like them; yea, we have done
Since God, to bring us from our *thrall* begun,

The very ſame things in the *wilderneſſe*
Of our *Probation*, and our carkaſſes
Shall there be left, unleſs we do betimes
Make an *attonement*, for our paſſed crimes;
And with unfainedneſs that *courſe* purſue
Which leads unto the reſt, that is in view.
So ſhall our Leaders, likewiſe, who comply
With ſuch *tranſgreſſors*, and unſanctifie
Their power: ſo ſhall, moreover, thoſe
Who with our *Dathans*, and *Abirams* cloſe
In their conſpiracies, and quite from all
Their likely hopes, and preſent glory fall.
For on *conditions*, (as King *Jehu* had
His *Throne*) the peoples heads, they have been made,
And if they ſhall from thoſe conditions ſwerve,
They muſt expect the portion they deſerve.

Let them endeavour, therefore, how they may
Remove that *fear* and *jealouſie* away
Which doth poſſeſſe the people, and withdraws
Their *good affections*, with apparent cauſe:
Let *thoſe*, (*ev'n thoſe, who have among the reſt,*
Been leaſt to blame, and have deſerved beſt)
Conſider, that by ſuch as careleſſe are
Of thoſe great *burthens*, which they ſeem to bear,
The *weight* increaſeth, and, that they ſo faſt
Decreaſe, on whom their weightineſs is caſt,
As will e're long o'rewhelm them, if with ſpeed,
They do not to ſome remedy proceed.

Let them take notice, that the people rage
At their *delayes*, as likely to ingage
In ſome *diſorderly reſolve*, unleſs
They ſee that follow'd with more ſeriouſneſs
Which they deſire; either a *Parl'ament*
New made, or ſomewhat that's equivalent:

For,

For thereby, they conceive, (and that thereby
Alone) their *ſufferings* may have remedy.
And ſomewhat to that end (although not ſo
As moſt would have it) may be fit to do.
Yea, if I have not miſadviſed bin,
Our cure muſt with the *Parliament* begin.
Aſſiſt ye therefore, to promote the ſame,
Leſt ye partake with ſinners in their ſhame.
There is a courſe, whereby without diſgrace,
Or *danger*, you may bring that *work* to paſs,
And free your ſelves from that great coſt and pain,
Which without *thanks*, or *profit* you ſuſtain;
Afflicting others too, by thoſe *confuſions*
Which are increaſt by your irreſolutions.
Untill a better, therefore ſhall appear,
Be pleaſed that *expediment* to hear,
And, if of thoſe *preventions*, or that *good*,
It promiſeth, you find a likelyhood,
Take heed, that no ſelf-intereſt, divert
That *Approbation*, whereunto your heart
Inclineth you; for God will find it out,
And croſs the *counter-work* you go about.
In *England*, and in *Wales*, there is a *Shire*,
For ev'ry *week* that's numbred in the year.
By *twelve*, according to the *moneths* divide
The *Counties*, with their perſons qualifi'd
For *Knights* and *Burgeſſes*, proportioning
As neer as may be, to an equalling
The *number* of the *whole*, ſo, or ſo many
Unto each *moneth*, without omitting any.
Aſcertain then, the *moneth* and *day*, wherein
Each *twelfth part* an *election* ſhall begin;
(The *middle of the week*, appearing beſt
As being furtheſt from the day of *reſt*)

On

On each firſt *Wedneſday*, of each moneth, let thoſe
By whom their *Deputies* are to be choſe,
Reſpectively convene in ev'ry Shire,
Upon that *moneth*, and *Wedneſday* ev'ry year,
Which is to them aſſign'd ; and having choſen,
(At *moneths* end) let each *twelfth part*, of the dozen,
Send up their *choſen men*, to repreſent
Their *Shires* and *Boroughs* in the *Parliament*:
And on that very day, in which they come,
Let all their *Predeceſſors* give them room.
Thus one *moneth* ſome; and *moneth* by *moneth* for e-
Let each *twelfth part*, ſtill orderly perſever (ver,
To take a *turn*, till ev'ry ſhare hath had
A *moneth* in ev'ry year; and having made
Their *choice*, let them ſtill *enter* and *withdraw*
Succeſſively, by a *perpetuall Law*,
No man a *place of truſt*, ſupplying there,
At one *election*, longer then one year.
Thus, as the *Thames*, doth ſtill continue *one*,
And is the ſelf-ſame river, though there run
A new ſupply of waters ev'ry day
Along the channell, ſo continue may
This *Parliament*, by annuall ſupply,
To be the ſelf-ſame everlaſtingly,
With very little charge or moleſtation
To thoſe who *chuſe*, or repreſent the *Nation*.
Thus may this *Parliament*, be both together
Succeſſive, and perpetuall; yet neither
Enjoying ſuch a *perpetuity*
As can occaſion future *tyranny*,
Or preſent *grievances*; nor that *ſucceſſion*,
Which may bring danger by an *intermiſſion*:
But make that *conſtitution*, which will add
All power, which may from both of them be had,
Ei-

Either to compaſs, what good men affect;
Or to prevent the miſchiefs they ſuſpect,
What I intend may plainly be conceiv'd;
And to that end, ſome things may be contriv'd
Much better, if your wiſdome ſhall refine
The rudeneſs of my profered deſign;
And by authority, ſome *rules* provide
Whereby th' *elected* may be qualifi'd;
And their *Electors* too; for 'twere unjuſt,
In things of this *concernment*, thoſe to truſt
Who have diſturb'd our *Peace*, untill a time
For their *Probation* be allotted them:
And till they likewiſe, by ſome good deſert,
Make manifeſt a *reconciled heart*,
Ateſted, and approved by thoſe *Judges*,
Who ſhall ſuſpend their former *priviledges*.
And ſince, ev'n they who are the beſt affected
To *Publike welfare*, often have elected
Such as deceive their hopes; ſince ther's no eye
But GODS, that ſees the hearts hypocriſie:
Since it appeareth in the beſt *Record*,
(Ev'n in the *volumes* of the *ſacred Word)*
That *lots* were needfull in the choice of thoſe,
On whom they did a *Supreme Truſt* impoſe:
Yea, ſince, ev'n when the pureſt *Congregation*,
In all the world, had with deliberation,
*(*And from among the moſt approved men,
Which to their knowledge liv'd among them then)
Elected *two*; a *lot* was alſo caſt,
That GODS *Election* might on theirs be plac'd,
To ſend forth him, who was to be employ'd
In executing of the place then void:
Since alſo GODS *Election*, joyn'd with our,
May *peradventure* on the *Elected* pour

New

New gifts; ſince we by doubtleſſe warranty
May with that antient *Preſident* comply:
Since it will probably give good content
To prudent men, and may oft times prevent
The *choice* of thoſe, whom for ſiniſter ends,
A numerous *corrupted Party* ſends:
Why may not? nay, why ſhould not *two* be choſe
For ev'ry place that's void, and *one* of thoſe
Be ſent by *lot*? that GOD may have a *voice*,
And joyn with men in making up their *choice*?
Since they, who muſt this *Nation* repreſent
Are GODS *Vicegerents* in the Government,
As well as our *Truſtees*? who would not more
Confide in ſuch a *choice*, then heretofore
They did in others? or, then they will do
In them, who ſhall not now be *choſen* ſo?
Why was it not? why ſhould it not be thus,
If this the *Kingdome* be of GOD WITH US?
But that *ſelf-ſeekers* find, were this admitted,
They by *reputed fools*, ſhould be out-witted?
And get no *Inlet*, others to devoure
Hereafter, by an evill gotten power?
Yea, wherefore hath the *lot* been from among
All our *Elections* kept away ſo long,
But that *Uſurpers*, and *Intruders* know
It would their *Kingdomes* wholly overthrow;
Make them afraid, that CHRIST would raign indeed
Among us, (as they ſometimes hear and read)
And that they ſhould hereafter never come
To revel (as they have done) in his room:
Nor will they, doubtleſs, if this take effect,
Except it be our failings to correct;
When GOD ſhall by permiſſion for our ſin,
Reject the *lot*, and let a *Knave* come in.

If

If therefore ſome *Proviſion* might be made,
That we ſhould *lots* to our *Elections* add,
A great ſecurity would thence redound,
And much contentment therein might be found.
Moreover, as an *out-work* pertinent
Remiſſeneſs in *Electors* to prevent,
(Upon whoſe due performance much depends,
Which to the *publike woe*, or *welfare* tends)
It were not labour loſt, if whenſoe're
To execute that duty we appear,
Some ſhort ſpeech might be made, or *cautions read*,
Whereby it ſhould be offred to our heed,
How much it will concern us, to take care
What *choice* we make, and what the dangers are
Which may enſue; leſt for ſiniſter ends,
(For fear of *great men*, or to pleaſe our *friends*)
We may diſplace our *truſt*, and caſt away
Our ſelves, and all, for ever, in one day.
To which intent, our *Orator* ſhould ſhow
What *truſt* it is, which we that day beſtow:
What *benefits* may gen'rally ariſe
By chuſing men *couragious*, *honeſt*, *wiſe*,
And fearing GOD; what *perills* will enſue
(Which by forepaſt *examples* he may ſhew)
If *cowards*, *fools*, *ungodly* men, and *vitious*,
Or to the *preſent Government* pernitious
Elected be; he likewiſe may declare
How *qualifi'd* ſuch perſons ſhould appear,
And warn them, that they never do unhallow
Their *choice*, with any ſuch as theſe that follow.
Men over-talkative, and loving much
To hear themſelves ſpeak; for not many ſuch
Can keep or give good *counſell*; and they'l prate
Much precious time away, in vain debate.

Your

Your *common Gameſters*: for, they are unjuſt
Unto themſelves, and them we ſhould not truſt
With other mens *eſtates*, who have been known
To loſe, or hazard, deſperately their own.
Men to their pleaſure overmuch addicted,
For *Publike works*, will be by theſe neglected.
Such as apparently are *Avaritious*,
Or of *Promotion greedily ambitious*:
For if their ends thereby acquire they may,
Theſe may be hir'd, their *Country* to betray.
Such as indulge their luſt, and famed are
In their uncleanneſſes to perſevere;
For they will leave their Charge, to pleaſe their whore,
And ſhame their fellows, if they do no more.
Of *irreligious perſons* make no choice,
For theſe will very ſeldom give their *Voice*,
But in the *Negative*, to any motion,
That may be for advancement of *Devotion*.
Chuſe none who are defam'd in any kind,
As being vitious; for theſe means will find
To hinder all *enactings*, which reſtrain
Ill manners; or to *ſober life* pertain.
Elect not *children*: for it is unfit
That in our *Supreme Counſell* they ſhould ſit,
To Vote in *Grand Affairs*, whom *Law* reſtrains
From managing, what to *themſelves* pertains.
Chuſe none, who are obſerved to withhold,
Their *long due debts, when they diſcharge them could*;
Or *outlaw'd perſons*; for, unfit are they
To make our *Lawes*, who will not *Lawes* obey.
Chuſe none, who ſhall ſolicite, or propoſe
That they for your Law makers may be choſe;
(And their *Electors*, by the old abuſe,
Of *feaſting, wine*, and *banquetings* ſeduce:)

For

For they, who ſhall uncall'd, themſelves advance
To that *great work*, have much more *arrogance*
Then *worth*; and it is alſo ten to one,
They for themſelves, have ſomething to be done.
And laſtly, take good heed, that none get in
By your *Elections*, who have active bin
Againſt this *State*, till you, of them have had
Good proof, whereby ſecure you may be made:
For he that hath into ſubjection brought,
A *Thief*, who on the way, to rob him fought,
And ſtraight way truſts him, with his *ſword* and *horſe*,
Takes not a very ſafe, or prudent courſe.
This being done, (as in preceding ages)
Let thoſe who are *Elected* have their wages
Well paid, and rendered proportionable
To what the times require, to make them able
To ſerve their Country in the *Parliament*
Without their private coſt or detriment:
For both our *Lawes*, and *equity* requires,
That *Labourers* ſhould be allow'd their hires:
Yea, 'tis a kind of *bribery*, in thoſe
Who offer, without *wages* to be choſe;
And *Boroughs*, which unable ſeem to beare
That *charge*, not worth the repreſenting are.
Beſide, their *choice*, is (for the moſt part) made
By ſome *Malignant Stewards*; or, or'e aw'd
By miſaffected *Landlords*, to the wrong
Of what to them, with others doth belong:
And their *objections* are but *cavillings*,
Who ſhall alledge, that theſe *eſtabliſhings*
Infringe their *Antient Right*: for, be it known,
The *Commonwealth* no *priviledge* can own
Deſtructive to it *ſelf*: much rather, we,
Who now, by *Conqueſt*, reinveſted be

With

With what was loſt, are bound to ſettle it,
Not as our foes wiſh, but as may befit
The preſent, and the future preſervation
Of *ſafety*, *peace*, and *freedome* to this *Nation*.
Moreover, as upon the *Houſe of Peers*,
It was the cuſtome, in preceding years,
That there the *Sages of the Law*, attended;
To whoſe debate ſuch *points* were recommended,
As to the Law related; ſo, let ſome
Selected be, and ſummoned to come
To whom each matter queſtioned relates,
To be advis'd withall, in their *debates*,
As needfull it ſhall ſeem; whether the cauſe
In *controverſie* ſhall concern the *Laws*,
War, *Merchandize*, or whatſoever may
Require their beſt experience on the day
Thereto aſſign'd: that ev'ry work begun
May by it proper *inſtrument* be done.
Which will prevent much *doing*, and *undoing*,
And make *new comers*, in ſhort time, as knowing,
As they that have ſate long, and finiſh more
In *three weeks*, then in *three moneths* heretofore.
Theſe *outworks*, will much ſtrengthen, and ſecure
The *works within*: yet that they may endure
All ſieges, underminings, and ſcaladoes,
Battries, aſſaults, and ſtormings, with Granadoes,
By foes without, and treacheries within,
To build a *Cittadell*, let us begin
Upon ſome *Fundamentalls*; and provide
They may for ever, unrepeal'd abide.
Let it inviolably be decreed,
That *Cities*, *Shires*, and *Boroughs* do proceed
Once ev'ry year, upon the time aſſign'd,
(On penalty of being deeply fin'd)

To

To make *Elections*; that we never may
For time to come, be headleſs for one day.
Let it be *everlaſting baniſhment*
To him, who ſhall to change this *Government*
From being a *Republike*, motion make:
And to act further if he undertake,
Let it be death, with totall confiſcation
Of his *eſtate*, without commiſeration;
Unleſs the great Diſpoſer of all things,
(Who, as he liſts, ſets up and pulls down Kings)
Shall thereto by a conquering *power* compell;
And, not to do it then, were to rebell.
Whoever with the *publike Treaſury*
Shall ſtand intruſted; and doth knowingly
Defraud the *Commonwealth*; or ſhall purloine,
(Whether it be in *goods*, or *ready Coyne*)
The worth of *twenty ounces in pure plate*,
Let it be loſs of *life*, and of *eſtate*.
Whoever this *Republike* ſhall betray
Maliciouſly, or for advance or pay,
Reſigne his *Truſt*; or cowardly give up
What he had means to keep, or likely hope;
Let it (when prov'd) be *death without reprieving*,
Or any hope of temporall forgiving.
Whoever ſhall from any *foraigne State*,
Or *Prince*, take penſion; or negotiate
With them, or with their *Agents*, when they are
With us in *Treaties*, or in open war,
In *State affairs*, unleſs the *State* gives leave;
Let him, without a *pardon*, death receive.
Above a *moneth* together ſuffer none
To ſit hereafter in the *Speakers* throne,
On ſome great penalty: Becauſe thereby
Both *publike wrongs*, and *private injuries*

May be occaſioned. Impoſe the like
On him that ſhall abſent himſelf one week
From *Parliament*, without a good cauſe ſhown;
Or, that without leave ſhall depart the Town.
Let ſome *appearance* every day be made,
That this *great Body* never want a *Head*
That's viſible; and to prevent what may,
Unthought upon, befall us in a day.
Yea, on the *Sabboth*, for an houre or two,
Convene: for, 'tis a *Sabboth-work* you do:
And *Venice*, hath by long experiment
Found, that this Caution may be pertinent;
Nor will it over-burthenſome appear,
When they are to continue but one year.
Let none in *Parliament* have toleration
To mention ought to their *diſreputation*,
Who abſent are; except they undertake
Of what they ſhall aver good proof to make,
On pain of an *expulſion*; or, permit
An *Intimation*, likely to beget
A miſconjecture, to the injury
Of him, that is not preſent to reply:
But let th' *Accuſers* and their *Accuſations*
Be known, that thoſe may have due vindications
Who are traduc'd; For, no man ſhould enjoy
A *priviledge*, his neighbour to deſtroy.
Moreover, leſt the *Parliament* become
(By multiplying Suits) more burthenſome
Then all thoſe other *Courts*, of whoſe oppreſſions
We have complain'd, (and render our conditions
Leſs curable) let it admit no Cauſe
But ſuch as hath no remedy by Lawes
In force; or, for a *non-fruition*
Of *Iuſtice*, by their *partiall execution.*

For,

For, by removing of ſuch *grievances*,
And to provide againſt immergencies
Which may occurr (both in affairs *abroad*,
And here at *home*) they will have ſtill their load.
If not: the being of a *Parliament*
Thus conſtituted, doubtleſs, will prevent
So many miſchiefs, that it will return
Large recompences for all charges born.
Let it *expulſion* be from thence, for ever,
With ſome great *mulct*, for any whoſoever,
That, as a *Member* of the *Parliament*,
Shall ſit two years together; yea, though ſent.
And, let no *Lawyers* practiſe for a Fee,
Or plead, whil'ſt of the *Parliament* they be:
Or any, who there ſiteth as a *Peer*,
Be *Iudge* of any *ſupreme Court* that yeer;
Or, during that *imployment*, execute
A Place, permitting not a *Subſtitute*;
That, in *Appeals*, none may infringe the *Lawes*,
By being *Iudge* and *Partie* in one Cauſe.
And, that to all men, *juſtice* may be done,
Among your *Fundamentalls* make this *one*;
That whatſoever ſhall be taken from
One, *few*, or *many* (through all times to come)
In *publike wants*, and *dangers*, be repaid
By *equall Taxes*, generally laid:
And, that they ſhall not *make*, or *abrogate*
A *Law*, diminiſhing one mans eſtate
More then anothers, without recompence,
On whatſoe're occaſion or pretence.
Yea, let all mens eſtates reduced be
To leſſe then *forty ſhillings*, *yearly Fee*,
Rather then *friend* or *foe*, ſhould juſtly ſay,
The *publike faith* were broken, any way.

Which would inrich us, and *innoble* more
Then, if our *hills of chalk*, were *ſilver Oar*;
Our *ſand* pure *gold*; our *pebles*, *pearls* of *price*,
Our *fields* as fruitfull as old *Paradiſe*;
And, ev'ry *ſon*, which forth each *mother* brings,
As *Prince*, or *Lord*, and all their Fathers *Kings*.
Then to prevent, the drawing thoſe together,
Who, for *by-ends*, would fortifie each other;
Let him that place in *Parl'ament* ſupplies,
Who ſhall by *letter*, *word*, or otherwiſe,
Either *contrive*, *ſolicite*, or *propoſe*
Another, during that time, to be choſe,
Be from his *Truſt*, exiled with diſgrace,
Never to be admitted, to that place.
And, that all *Fundamentalls* ratifi'd
In *Parl'ament*, for ever may abide
Inviolated; let no man be ſent
A *City*, *Town*, or *Shire*, to repreſent,
Till by *Indenture*, under hand and ſeal,
He ſtand ingaged to the *Common-weal*,
And his *Electors*, that by no endeavour,
He ſhall *repeal*, or any way for ever
Weaken theſe *Fundamentalls*; but aſſay,
At all times, to inlarge them what he may:
For, *Parl'aments* (as heretofore our *Kings*)
Are but *Truſtees*; and therefore in ſuch things,
As to the publike damage may redound,
As well as they, ſhold Act within ſome bound.
By theſe *proviſions*, (with ſome other ſuch
Made *Fundamentalls*, we might very much
Advantage this *Republike*; and as far
As *humane induſtries* enabled are,
(To promiſe *ſafety and eſtabliſhment*)
Secure from change the *preſent Government*,

Till

Till men may dry-ſhod walk upon the ſand,
From *Deal*, and *Dover*, Cliffs to *Callis* ſtrand;
Or, *Penmin Maure*, be ſet on *Snow-down* hills,
And, *Time* unto their *ſprings*, turns back the *rills*.
This, would be like the *river*, wherewithall
The *Tyrant Queller*, clens'd th' *Augean ſtall*,
(As *Poets* faign) and waſh away that ſoil,
And bloud, and filth, which doth our beauty ſpoil.
By *theſe means*, we might both in one, contrive
A true *ſucceſſive Repreſentative*,
Compleated in a ſafe *eſtabliſhment*,
For ever, of the ſelf-ſame *Parl'ament*,
Producing all their juſt deſires together,
Who ſeek the *one*, or who deſire the *other*;
And with prevention of all harms, that may
Be feared, by the one or other way.
By *theſe means*, we ſhall never be without
A *Supreme power*, or live in any doubt
Of *harmfull change*, if wiſely we purſue
This *courſe*; and to *our ſelves* continue true.
By *theſe means*, there will ſtill be an *appearance*
Sufficient, to keep up a perſeverance,
In all *great undertakings*, with due order,
And with ſuch quick diſpatch, the ſuits to further
Of men oppreſt; that, they may hope to ſee
Thoſe *plaints* determin'd, which yet endleſs be;
And never will have end, till *wit* or *force*,
Reduce us unto this, or ſome ſuch *courſe*.
By *this expedient*, they that are in *place*
At preſent, may reſign without *diſgrace*
The *Truſt* they have, to take awhile their eaſe,
(Or follow their affairs, as they ſhall pleaſe)
And after *one year*, back perhaps return
To reaſſume the burthens they have born.

Hereby, a likely means will be contriv'd
Of that *ſecurity*, which is deriv'd
From *many Counſellors*: and, diſtribution
Of *burthens*, will make eaſie execution;
More quick, yea, and more cheap diſpatches too,
For thoſe, who ſhall have ought with them to do.
By *theſe means*, if, a *worthleſſe Member* come
Among our *Worthies*, to ſupply a room,
His heart may changed be; whereas, now, they
Who came in honeſt, are oft drawn away
From their firſt *Principles*, with them to cloſe,
Who, mean to gain, what e're the *Publike* loſe:
Or, at the worſt, he muſt from thence be gone
Before much *miſchief*, can by him be done.
And, ſuch as do confederate and plot
That, for themſelves, advantage may be got,
(Though to their *Countryes* loſs, and *neighbors* wrong)
Shall want the *time* and *means*, which doth belong
To ſuch *contrivements*, as are frequent now,
When, moſt, each others *minds*, and *intereſts* know:
For, by *new Parties*, monethly, coming in,
They'l *break*, as faſt as they to *knit* begin;
And, *Gins*, which heretofore effects have took
By *kindred* and *alliance*, will be *broke*.
By *theſe means*, they, who do command, to day,
Shall learn again to *morrow*, to *obey*.
Many, ſhall be encourag'd to enable
Themſelves, in publike, to be ſerviceable;
And, in few years, ſome thouſands more then now,
The *common intereſt*, will learn to know;
And, how they may advance it, when they come
From that *grand School*, to live again, at home;
And, think themſelves, obliged, ev'ry where,
To further it, as well as ſitting there.

By

By *this means*, ev'ry man, within his *Orb*
Shall be reſtrain'd; and none have power to curb
Supreme authority; or, to aſpire
By his ambition to a *Station* higher
Then ſhall be *ſafe* to all, and judged fit
For this *free State*, with prudence to admit:
Nor ſhall the *daringſt tyrant* in the land
Preſume to move a *tongue*, or lift a *hand*
Againſt that power; or *plot*, *vent*, or *concceal*
Ought which may damnifie this *Common-weal.*
Yea, by this *means*, we calmly ſhall reduce
The *Parl'ament*, unto it genuine uſe,
Without advent'ring what may intervene
By *Intervalls*; and, what hath feared been
(Not without cauſe) by hazarding to call
A *new one*; or, by an *additionall*
Supply to *this;* as now *affairs* relate
To home *deſigns*, and *our next neighb'ring State*:
But, if we fail in any *circumſtance*,
Here mentioned, we never ſhall advance
The *Publike intereſt* to that effect,
Which by this *Parliament* we might expect;
Nor ſcape that *tyranny*, which is deſign'd
By *thoſe*, who are contrarily inclin'd:
For, they that would be *tyrants* (knowing thoſe
Who did the *Regall tyranny* oppoſe
Still zealous, for the *peoples liberty*)
Will to effect their purpoſes comply
With any party; and, then, by *diſplacing*,
By *diſenabling*, or els by *diſgracing*
The *well-affected*, at laſt, compaſſe that
Which is by them, in ſecret aimed at,
(Unleſſe prevented) and involve us more
In *ſervile ſlaveries*, then heretofore.

For, doubtleſs, moſt of thoſe who did befriend
The tyranny of *Kings*, will to that end
Adhere to theſe, in hope by doing thus,
To be reveng'd at laſt, on *them* and *us*.
Theſe are no ſuch Propoſalls, as may hatch
A *Cocatrice*; or, be abus'd to catch
A *private intereſt*. No *impoſtures* are
Beneath a fair pretence obſcured here:
Nor doth their *Author* act the *Mountebank*
To any end: For, he expects not thank
For ought by him deſign'd; nor, cares for more
But to diſcharge the debt upon his ſcore;
And (if occaſion be) to find a *gap*,
Through which, without a *miſchief*, he may ſcape.
Which, if he do, he will confeſs, 'tis more
Then ever he could boaſt of heretofore;
Or, any other, who thus interrupted
The *wilfull practiſe* of a *power corrupted*,
Unleſs that GOD, whom nothing can withſtand,
Secur'd him, by an over-ruling hand;
Or, by a miracle did change their heart,
As when he did great *Nineveh* convert.

This is the ſum of that, which I remember
Kept me awake, ſome nights of this *November*,
When my *affairs*, which then at hazard lay,
Had tir'd in vain my body all the day;
For, my *neceſſities* requir'd the one,
My *conſcience* cry'd, the t'other muſt be done;
And, if, now ought the worſe thereby I fare,
My *lot*, as I am able, I will bear.

Much more was repreſented to my view,
Which I am unprepar'd (as yet) to *ſhew*,
And you to hear: but, if I had a *pen*
As acceptable, as ſome other men,

And

(And undiſturb'd) it might produce perchance,
That, which the *Publike weal*, might much advance:
Or, had I but a volubility
Of *tongue*, to help my *fluid* memory;
Or, durſt declare my *thoughts*, e're them I ſee
Array'd in *words*, that, weigh'd they firſt might be:
Yea, could I *ſpeak*, as many now can do,
More in *one hour*, then they e're thought in *two*,
(Or, then I can be underſtood in *three*)
Much more eſteem'd would my *Propoſalls* be.
Here I had fixt, but, that there comes to mind
A *ſupplement*, remaining yet behind,
Of ſomwhat repreſented, as relating
Unto this *Parliaments* accommodating,
With due *conveniences*; and with ſupply
Of things pertaining to the *Majeſty*
Of *Supreme Senates*: For, though, doubtleſs, they
Are beſt adorned, who themſelves array
With *holineſs*; though, they have moſt renown
When *righteouſneſs* and *mercy*, is their Crown:
And, though the dignity of *Governments*,
Conſiſteth not in outward *ornaments*,
Or, neat *accommodations*; yet, the *wiſe*,
Having regard to mans infirmities,
Did in all ages, by their joynt conſents,
Add to *eſſentiall things*, ſuch *accidents*
As might to thoſe men, make their worth appear,
Who could not ſee, what in *themſelves*, they were:
And, that they who diſcern'd it, might not find
Diſcouragements, in that which is *injoyn'd*,
To which end, we preſcribe unto the ſick,
A *gilded pill*, and trim with *Rethorick*,
Our *Arguments*, thereby to palliate
What, we to others would inſinuate.

And

And, to this end, were tipifi'd to me,
Some things, which will, perhaps, hereafter be.
Mark them, if they be worth your heed: if not,
Let them be paſſed over, as forgot.
Methought, I ſaw WHITEHALL, new model'd out;
With *Tow'rs* adorn'd, with *ſtrong walls* fenc'd about;
With *buildings*, having much *variety*
Contriv'd into a neat *conformity*
Of *fair aſpect*, and duly beautifi'd
With *Gardens*, *walks*, and with what els, beſide,
Did render it magnificently fit
For their abode, who did inhabit it.
Beſide the *Fabricks*, deſtined unto
Meer *publike uſe*, and *common works* to do;
As, in the *Firmaments* wide Orb, there are
Twelve manſions; ſo, *twelve ſtructures*, ſaw I there,
In each of which (as in the *Zodiake*,
The *twelve celeſtial ſigns*, their Stations take)
The *Senators*, who *moneth by moneth*, vvere choſe,
Had their diſtinct abodes; each one of thoſe
In *lodgings*, by himſelf; yet, altogether
In one *pile*, vvho, in one *moneth* vvere ſent thither:
That, for conveniency they might be neer
On all occaſions; and, that ev'ry *Shire*,
Might thereby find the eaſier *addreſſes*,
And, quick diſpatches in their buſineſſes.
A *conſtant Table*, of one meal a day,
Was there prepared for a frugall pay,
That none might be compelled to ſtray forth
To places unbeſeeming men of vvorth:
And, all things pertinent to preſervation
Of *health*, vvith ev'ry fit accommodation,
Was there contrived, ſo, as they might
Purſue the *Publike ſervice*, vvith delight.

No

No family, was licens'd there, to hoſt;
No, not a *wife* (except a week, at moſt,
In gueſt-wife) left the *publike ſervices*
Might be diſturb'd by houſhold buſineſſes:
Or, leaſt the drudgeries, or naſtineſſe,
Occaſion'd by a numerous acceſſe
Of children, ſervants, and their viſiters,
Might ſpread diſeaſes, in infectious years:
And, left among them, ſome, through want of grace,
Might bring an *evill name* upon that place.
Nothing uncomely, or diſorder'd there
Could I behold; no noyſes did I hear,
Or ſuch loud clamors, as have oft been heard,
Among the rude *Incommers*, and the *guard*;
But, ſuch an *awfull ſilence*, as if there
The Turks *Grand Signior*, always preſent were
By *Mutes* attended. To offend the eye,
Or *ſmell*, no *dung*, or *ſinks*, did open lye.
I ſaw not then, a deſpicable ſhed;
No *Coach hous'd* there, or any *Coach horſe* fed:
No *little children* in the *garden* ſprawling,
Or, in the *Galleries*, or *Chambers* yawling:
No *Bakers Boy* went tooting of his horn:
No *Milk pails* there, from place to place were born,
As in thoſe *Courts*, and *Allies* which we ſee
Peſter'd with *Inmates*, and *poor lodgers be*:
Nor was there born *through any paſſage* there,
(Save ſuch, as out of *common concourſe* were)
Unſeemly burthens, or, ought els permitted
But what the honor of the place befitted.
A *Guard* was needleſſe then for their defence,
(Since, *juſtice*, *mercy*, and true *innocence*,
Are *guard* enough, and keep more ſafe, by far,
Then if an armed *Phalanx* doubled were)
They

They had true peace within; and through the land
No man againſt them, durſt to lift a *hand*;
But, ev'ry one was ready to attend them,
And with their *lives*, as their *life*, to defend them.
Yet, for *magnificency*, and to further
The preſervation of *reſpect* and *order*,
In times of *concourſe*; and that no *addreſs*
Be made, but with all due *reſpectiveneſs*,
They had an *able Band* of men ſelected
Out from among thoſe perſons *well-affected*,
Whoſe faith and *valour* had been well approved
In *publike ſervices*; who, had unmoved
Stood firm in trialls, and whoſe converſation
Had gained them an honeſt *reputation*;
And theſe, *arm'd, govern'd, decently array'd*
In *liveries alike*, and *duly paid*,
Appear'd to give attendance altogether
When *Princes*, or *Ambaſſadors* came thither:
And, in their *turns*, at other times, to do,
That *ſervice*, which they were injoyn'd unto.
Then, foraſmuch, as *outward habits* draw
Reſpect unto mens perſons, there, I ſaw
That cuſtome, which all *Senators* did hold
In ſtrict obſervance, through moſt times of old,
The *Knights* and *Burgeſſes* who repreſent
The *Nation*, entred not the *Parliament*
In *common habits* only; but, each one
A *robe*, or *upper garment*, did put on
Peculiar to that *Senate*, differing neither
In *faſhion, ſtuffe*, or *colour* from each other.
To ſignifie (as I conceive) thereby
Their *brother-hood*, and their *equality*;
And that, they being thereby *differenced*
From *vulgar perſons*, might be honored

Ac-

According to their *place*, and known among,
And by the people, as they paſt along
Into the *Senate*; or, as to and fro,
From place to place, on their affairs they go.
Moreover, when that they had laid aſide
Their *Senate robes*, about their necks I ſpi'd
A *golden Wreath*, which thereat pendent had
A *Tablet*, whereon was enamelled,
The *Britiſh Iſles*, within the *Ocean* plac't;
And with a Verge of curled waves embrac't:
Which was beſtown upon them for a badge
of *honor*, and likewiſe to priviledge
Their *perſons*, whereſoe're they were unknown;
That *due reſpect* might ev'ry where be ſhown,
And no *affronts* receiv'd. Theſe *badges* were
From man to man, (and ſtill from year to year)
Reſign'd to their *Succeſſors*, to be born
By thoſe whom their *Electors* ſhould return.
Much more I ſaw, which ſhould I here relate,
Would yet appear, things worthy laughing at;
(As theſe declar'd, already do to ſome)
But, when the daies of their admittance come,
(Which I believe draw neer) it will be found
That theſe *Previſions* had ſome likely ground;
And that the *heart*, from whence all this did flow
Meant well to you, though theſe things prove not ſo.
Hear me with patience, but a few words more,
And, to their freedome, I'le your ears reſtore.
As *country folks*, to keep out *Witches*, do
Within the *threſhold*, nail a *horſes ſhoe*,
So did I, at the *fore-door* of this *piece*,
Inſert a *charm*, to keep out *prejudice*:
And, now, if ſome way els, it in be brought,
That, at the *Back-door*, I may thruſt it out,

I'le

I'le fix a *Si quis*, (or it may be mo)
Upon the *Poſtern Gate*, before I go.
If any think the *poſture* we are in
Will ſtill as proſperous be, as it hath been,
Or, that GOD will this *Nation* ſtill deliver
By *miracles*, although we ſhall perſever,
In *high preſumptions*, and *ſupreme neglect*
Of that *compliance*, which he doth expect;
They greatly are deceiv'd: For, know, the end
Of moſt things, on *contingence* doth depend.
We of this *Nation*, having walk'd upon
The *Pythagorean* Y or, *Ypſilon*
Are come unto the *foot* thereof, *this day*,
Where lies before our face a *double way*,
The *one* of them directeth us unto
Proſperity; the *other* to our *woe*:
On this hand, *Bliſs*, on that hand, *Curſes lie*;
Proceed *this way*, and live; *go that*, and *die*.
Ev'n *Davids* temp'rall Kingdom, (though there had
Large promiſes, concerning it, been made)
Was on his heirs intail'd, for their fruition,
Not abſolutely, but upon *condition*;
Which, being broken; all th' *externall power*
And *glory* of it vaniſht; ſo ſhall our.
Moreover, *if that any* ſhall believe
Our *hazards* are far leſs then I conceive;
Let them not truſt to ſuch a *dream* as that,
Leſt they diſcover, when it is too late,
The *dangers* threatning us: For, I have been
Inform'd aright, what perills we are in.
And, whereas, of thoſe things which paſſed by
From time to time, I ſought to ſatisfie
My *private knowledge* only, (that I might
Aſſured be I had obſerv'd aright)

If,

If I had thereby gathe'rd proofs, to ſhow
To other men, the truth of what I know,
I ſhould of ſuch things demonſtration give,
As few ſuſpect, and fewer would believe:
And you would ſee, that we are in a courſe
Like his, who in a dark night rode his horſe
O're *Chepſtow bridge*, upon a ſingle board,
When lowd to him, the *dreadfull waters* roar'd,
(Beneath the broken arch) and ſeem'd to ſay,
Oh fool! take heed, ther's danger in the way.
And ſome, perhaps, if they aſſured were
What *hazzards* they have paſt, would die through fear,
As it is ſaid he did, when he had ſight,
Next *morn*, of what he ſcaped *over-night.*
We think perhaps, we all this while have been
Upon as plain firm ground as *Richmond-green*,
Or in a *Courſe*, wherein as ſafe we run
As on the race at *Banſted-downs* at noon;
When we are rather dancing o're the tops
Of tottering *pinacles*, on *rotten ropes*,
Where, but that we by providence are kept,
We down had fell, at every ſtride we ſtept.
Yet, for the moſt part, every *loſſe* and *ſtreight*
Which we are in, makes us but lay more weight
Upon the weak; and each *Deliverance*
Doth but increaſe our *pride* and *arrogance*,
As if we were reſolved, without heed
Of *judgments*, or of *mercies*, to proceed,
Untill *confuſion* ſhould compell us to
What we might *orderly*, and *timely* do.
Laſtly, *if any* ſhall be pleas'd to ſay,
Or dream (as peradventure many may)
That, with *affairs* I intermeddle here
Which pertinent to my *Superiors* are,

And

And not to me: To all theſe *be it known,*
The *buſineſſe* which I treat of is mine *own.*
I claim, in this *Republike,* with the beſt,
A *ſhare,* proportion'd to my *intereſt*;
And *freedome,* boldly to expreſſe my mind
As often as I juſt occaſion find.
The *common liberty,* and *common peace*
Are truly *mine,* and no mans, more, or leſs:
I *fought* for't, and I *pay* for't, thrice my *ſhare,*
According to the *part,* which many beare.
My *Countries* wrong is *mine*; her grief my ſorrow,
And therefore they that wound her thruſt me thorow.
They, who her *wealth* or *honor* fool away,
Fool me, when in that kind the fools they play:
And, therefore they, who thereto *Traytors* be,
Are therein alſo *Traytors* unto me;
And no man can without apparent wrong
Reſtraint impoſe upon my *pen,* or *tongue,*
In pleading of her *cauſe*; nor will I fear
To act my *own work* in my proper *ſphere.*
For, though I have not power to make a *Law,*
Or raiſe an *Armie,* which can keep in awe
Her *private enemies,* and *open foes*;
Yet, I have *charms* equivalent to thoſe,
In ſome reſpects; which operate unſeen
Thoſe *ends,* whereto they have intended been;
And will have due *effects,* in their deſpight
Who ſeek to trample on the *common Right.*
In this aſſurance, here I'le add a cloſe,
To this, and leave th'event to GOD'S diſpoſe;
Who, if we ſhall neglect (a few weeks more)
Good counſell, as we have done heretofore,
Will break down that, which might preſerv'd have bin,
And, on another *Baſe* his *work* begin.

NOV. 30. *FINIS.*

A

1653.

Weſtrow Revived.

[Hazlitt, No. 56.]

WESTROW
REVIVED.

A *Funerall Poem* without *Fiction.*

Compoſed by *Geo: Wither* Eſq.

That *GOD* may be glorified in his *Saints*; That the memory of *Thomas Weſtrow* Eſq; may be preſerved, and that others by his exemplary *Life* and *Death* may be drawn to imitation of his *Vertues.*

Bleſt are the Dead *who dye in CHRIST*;
For, from their Labours they do reſt;
And, whether they do live *or* dye,
His Saints *are precious in his eye.*

To the *READER.*

READER, peruſe *this* thorow*:* For, to *Thee*
It moſt pertains, though *WESTROW* named be;
And, gives *(as by the way)* ſome ſhort *hints*, there,
To what *Intents*, He, chiefly doth appear,
And whereof, if good heed ſhall not be took
Somwhat, ere long, more fully will be ſpoke.
Both *Moſes*, and the *Prophets*, many a day
Have ſpoken; and a *Greater one* then they.
Hear them: For when *GOD* ſendeth by the *DEAD*,
His *Meſſages* will come with much more *Dread*
Then *Comfort*; and few men, with good effect,
Shall hear *theſe*, the *former* do neglect.
Be wiſe, or elſe; *B*ut, Ile, now ſay no more,
The Feet of meſſengers are at the door.

LONDON:
Printed by *F: Neile* in Alderſgate-ſtreet: 1653.

WESTROVV
REVIVED.

The firſt *CANTO.*

The Authors *muſings here are ſhown*
The Night, *ere ought, to him was known*
Of Weſtrowes *death; whereof, the* Morrow
Aſſur'd him, to his greater ſorrow;
Then, that which he hath more to ſay,
Is put off, to another day.

TWas *midnight*; and, I had *my ſelf* undreſt,
In hope, the *nights* remainder, for my reſt
Had been allowd; and, in that hope, all thoſe
Diſtractings, which my *Minde* might diſcompoſe
Quite threw aſide, and haſtned to the place,
Where, that *refreſhment*, offer'd an embrace.
But, in *ſleeps* poſture, ere I down was laid,
A *Thought* within my heart, ſtart up, and ſaid,
Weſtrowe, thy beſt, and moſt deſerving *Friend*,
Lies feeble, and approaching to his end,
By thee unviſited (though two days, now
Are paſt, ſince of his *weakneſs* thou didſt know)
How, canſt thou anſwer, ſuch a groſſe neglecting,
Of one, ſo well, ſo truly thee affecting?
A ſecond *Thought* thus anſwer'd thereunto,
(To make amends) to *morrow* I will go

In hope (ſince I, for this *neglect* am griev'd)
A juſt *excuſe*, will kindly be receiv'd;
And, that *love reall*, ſhall not through *defect*
That's accidental, ſuffer by *ſuſpect*.
To *morrow*, ſaid a third *thought*, comes too late;
His *Lifes Commiſſion*, is quite out of date;
And, that, which might have been enjoy'd to *day*,
Is, by *procraſtination*, loſt for aye.
Thou, too too long, thy *purpoſe* haſt forbore,
And, never now, ſhalt *hear*, or *ſee* him more.
Yet, be not grieved, that it happens thus,
For, he is ſafe: And, as good *Lazarus*
Loſt nothing, by a ſickneſs unto death,
Save only that ſuſpention of his breath
For ſome few days, which did a means provide,
Whereby, both GOD, and *he*, were glorifide
In greater meaſure; ſo, it may, be thou,
Shalt hereby, have *occaſions* offered, now,
Of that, whereby, hereafter may be made
Advantages, which could not elſe be had.
Advantages! cride out, another *Thought*,
Alas! what good *effect* can forth be brought
By ſuch an *Accident*, if I ſhall hear
That, to be true, which yet, is but my *fear?*
How can my *pretermiſſion* ought produce
Of any future comfortable uſe?
Or, to what likely profitable end,
Can ſuch a comfortles *privation tend?*
In *Fancies* Tenneſcourt, thus, to and fro
My *Thoughts* were toſt, and plaid at *hazzard* ſo,
That very much diſtemper'd I became,
With that unlook'd for, and unpleaſing *game.*
Their *ſilent Dialogue* made ſuch impreſſions
Upon my heart, and ſo inhanc'd my *paſſion*
That, all the night enſuing they did keep
My *mind* on him, and bard mine eyes from ſleep.

I,

I, likewiſe, have ſo frequently perceiv'd
My ſouls *preſagings* true, that I beleev'd
This ſad *ſurmize*; and thereon did proceed
To *muſe*, as if he had been dead indeed
And buried too. From whence, broak in upon me,
Such apprehenſions of the *Favours* done me,
And of his kindneſſes in my oppreſſions,
That, they exacted from me thoſe confeſſions
Which in the following pages wil enſue
To give, what to his *memory* is due.
Dear GOD! if humane mercy *ſo indears*
So ſweet, ſo pretious, if that Love *appears*
(And ſo obliging) which enjoy'd may be
By Creatures! *what is that, which flows from thee?*
If, little ſparklings, *may beget a* flame,
What may be thought of that, *from whence they came?*
And, why from him *ſhould not my* ſoul *aſcend*
To claſp thy love, *oh my* Eternal Friend!
Who wert, *and* art, *and wilt* continue *ſo,*
When all the World *ſhall into* nothing *go!*
Some will at *firſt*, perhaps, with prejudice
Peruſe, what in this *Poeme* I expreſſe,
On this *Occaſion*; judging, that, hereby
I, ſomewhat would, beyond the *verity*,
Inſinuate; to make *ſmall things*, appear
More in the *ſhow*, than they in *ſubſtance* are.
But they ſhall ſee at *laſt*, that, I purſue
My *Theame* no farther than I make it true:
And, bear me witnes, ere this hath an end,
That, I have done but what becomes a *Friend:*
That, *real cauſe*, occaſion'd my unreſt:
And, that, of *him*, my thoughts are here expreſt,
Without *hyperbo es*; without *deviſing*
Or adding, what the World cal s *Poetizing:*
And, that, I rather put upon the *ſcore*
Leſſe, then *I* ow his *memory*, then *more.*

But, to the *matter:* being full of grief,
By what my fear had rais'd up to *belief*,
To ſay, within myſelf, *I* thus began;
Weſtrowe, that noble ſingle hearted man,
Whom GOD, had in a time of need beſtown
To be my *friend*, is now no more his *own*.
Alas! nor mine: Weſtrowe, that heretofore,
Was, to the *Widdow*, *Fatherleſs*, and *poor*,
A *Husband*, *Friend*, and *Father*, them to feed,
To cloath and harbor, in the time of need.
Weſtrowe, GODS faithfull *Almner*; he, from whom
No *needy ſoul*, who for relief did come,
Went empty (if his *needines* requir'd,
Undoubtedly, the ſuccor he deſerv'd)
And, then, as GOD doth, he did *alms* beſtow
Upon the *good*, and *bad*, on *friend*, and *Foe*.
Yea, and when none did *ask*, what he could grant,
Sought where to find out thoſe, who ſtood in want:
And, often, was directed unto them,
By *Providence*, in acceptable time.
That *Weſtrowe*, now, hath left us to bemoan
Our loſſes. For thereby, he can have none.
Nor meant us any: But, is gone away
That, our *contentment*, he make perfect may
By his *well-being*, in a ſafe poſſeſſing,
His *portion*, in an *everlaſting Bleſſing:*
And, that, we may look off, from *him*, to heed
His *Love*, from whom, all *mercies* do proceed.
Weſtrowe is gone, and we remaining have
No more of *him*, but what is in his *Grave:*
There, now, he reſteth, and exchanged hath
Life mortifide, for an *inlivening death*.
And, him I do behold in *contemplation*,
So repreſented, by *transfiguration*,
As having laid that *earthly vail* aſide
(Which from the *World*, his *better parts* did hide)

That,

That, I will now diſcloſe them; therefore, ſtay
And, know him *Reader*, ere thou go away.
Nor few, nor mean *Advantages* he had
Relating to this *life*, But, theſe were made
Of ſmall account, with him; and, uſed ſo,
As if with them, he little had to do,
Except, for others ſakes: For, he denide
Himſelf, to all things, but, *Chriſt crucifide*;
And, in reſpect of *him*, plac'd thoſe among
Such deſpicable things, as *droſſe* and *dung*;
Ile therefore, let them paſs, to be forgot;
And, will not mention, what he prized not.
He, *living*, walk'd *upright*, in *crooked ways*,
And, choſe the *beſt part*, in the *worſt of days*.
He, *dying*, cheerfully, *himſelf* denide,
That (being thereby wholly nudifide
From all that was his own), he might be clothd,
With what he *lov'd*, inſtead of what he *lothd*,
And, he that can throw off, ſuch Rags as theſe,
Shall find himſelf, exceedingly at eaſe.
How, can I know this, ſome, perhaps, may ſay,
If he be dead, and I now far away:
Thus; when I ſaw him laſt, I, ſaw him then
Himſelf *undreſſing*, from that bane of men
Self-love, and *ſelfneſs*; and I know, he never
Would fall from his intention, and endevour,
Till that were done. For, I was always neer him,
In *ſpirit*, though, I did not *ſee*, nor *hear* him.
We did communicate (when not by *quill*,
Or with our *tongues*) in *ſpirit*, and in *will*
As *Angels* do: yea, many times, when we
In *words* and *terms*, appear'd to diſagree,
(Becauſe of that defect which is in thoſe)
Ev'n then, in *will*, and *ſpirit*, we did cloſe:
And, they whom ſuch *experiments* acquaints
With that *communion* which belongs to *Saints*

Do know, that men may credibly aver,
Sometimes, what they did neither ſee, nor *hear*:
And, worthy my regard it doth not ſeem,
What, others, of this *miſtery* ſhall deem.
This confidence of *Him*, is but the ſame
Which he expreſt of *me*, when laſt I came
To *viſit* him; at which time, I receiv'd
Aſſurance, of what is of him beleev'd:
For, theſe, the *laſt words* were, vvhich from his *tongue*,
I heard; and, they, from this *occaſion* ſprung.
I told him, that I might be faulty judg'd,
(Conſidering how to him I was oblig'd)
That, nor by *converſation*, nor by *pen*,
I, lately had with *him*, (like other men)
My *thoughts* communicated, but perſu'd
My own *Affairs*, as if to be renu'd,
Our *Friendſhip*, needed not thoſe complements
VVhich *diſcontinance of reſpect* prevents.
To ſuch effect I ſpake; whereto, he gave
This anſwer (which I oft repeated have
VVith much contentment;) trouble not thy ſelf,
VVith needleſs things, we are now paſt the *ſhelf*,
That ſhip-wracks *friendſhip*. That, which ſeems *neglect*
To others; and begets a *diſ-reſpect*,
Secures you more to me, then if you had
Left your *affairs* at hazzard; *viſits* made;
And added to your *frequent viſitations*,
Acknowledgements of Debts, and Obligations
As others do: It would not give me more
Aſſurance of you, than I had before.
For, my own heart, hath ſo informed me,
Of what you are; and what you ſhall be
VVith an aſſurance, ſo undubitable,
(And everlaſtingly irrevocable)
That, whatſoever ſhall of you be told,
(Though we each other never more behold

Nor

Nor line comes from you) I, ſhall *live*, and *dye*,
More confident, of your *ſincerity*
Then, if it were expreſſed every day,
By all that *you*, or *other men* could ſay.
Theſe *words* (though mine) give, really, the *ſence*,
Wherein, he did expreſs his *confidence*:
In this *ſence*, his *laſt words* to me he ſpoke;
And, ſo, my *everlaſting leave* I took.
I think, it may inferred be, from hence,
Things may be known, beyond the reach of *ſence*,
Without *corporall preſence*; and that we
Of *ſome things*, though but part of them we ſee,
May know the reſt: He, that doth ſee me *go*,
And hear me *ſpeak*, may, without queſtion, know
That, I have *heart*, and *lungs*; although his *eye*
Ne'r ſaw them, or the *place* in which they lye:
And, he, that knows but what he *hears*, and *ſees*,
Is from a *beaſt* removed ſo few degrees,
That, I ſhall mention unto him, in vain
What to the *Saints communion* doth pertain.
Only to thoſe I, therefore will proceed,
To ſpeak, who can *beleeve*, as well *read*:
To *be*, he rather labor'd, then to *ſeem*;
And, fought his *honor* in *ſelf-diſeſteem*.
He wanted not repute, of being *good*,
Save, where his *meaning* was *miſunderſtood*;
Which ſeldom hapned, but where prepoſſeſſion
Gain'd entrance, by a miſ begot *ſuſpition*,
And what he ſuffered by it, did produce,
Effects, which were to him of ſome good uſe:
And ſuch as gave ſometimes *occaſions*, too,
Of that, which *good* to other men will do.
Such, as did know him well, knew none to be
A truer Friend, or *better man* then *he*.
He, by *youths frailties*, learned to improve
In riper years, th' increaſe of *Faith*, and *Love*;

And

And, by his *life*, exemplified that,
Of which the *Formaliſt*, doth only prate.
His *Charity*, was large; yet, what he did
As much as might be, he from others hid.
For, often, his *miſdoings*, he would tell,
But, ſeldom mention, wherein, he *did well.*
He took more comfort, in a *needfull giving*,
Then pleaſure, in *large beneſits* receiving.
And (liking not their *thrift*, who do defer
Almſdeeds, until their treaſures uſeleſs are
Unto themſelves) he did, by timely *giving*,
Forgiving, and a ſeaſonable *relieving*,
Shew, he *beleev'd*, that, thereby leave he ſhall,
More to his *childe*, then if he left him *all.*
And, that, he fear'd, ſhould he not fructifie,
(When, in his hungry members, *Chriſt*, paſs'd by)
Till, that which may be call'd *his own time*, came,
He, and the *curſed figtree*, were the ſame.
He, in his *judgment*, joyned not in one,
With ſome good men: But, diſagreed with *none*
So far, as to infringe the *band of peace*;
Or, hinder *Chriſtian charities* increaſe:
Becauſe, he knew, the *wiſeſt*, here belowe,
Know but in *part*, the things they ought to know:
And, that, to clear his *ſight*, GOD, now and then,
Did leave a *darkneſs* upon other men;
Yea, and ſometimes a *frowardneſs*, to prove
And exerciſe, his *patience*, and his *love.*
The *Chriſtian liberty*, he did profeſs,
Without allowing of *licentiouſneſs.*
He, labour'd, that, the *Conſcience* might be *free*,
From *force*, (yea though depravd it ſeem'd to be)
Becauſe, he ſaw more *hypocrites* thereby
Then *Converts* made; and, that *hypocriſie*
Is worſe then error; For, it ſeldom *burns*,
For *Conſcience*; and, to GOD, as rarely *turns.*

Becauſe

Beeauſe likewiſe, he was not without fears,
That, *ſome*, who burn'd in zeal, *to weed out tares*,
Might *purpoſely*, or *cauſually*, inſtead
Of that which they pretended forth to *weed*,
Either pluck up the *wheat*, or do it hurt,
By careleſs treading it, into the durt.
For, hardly, can *diſtinguiſhment* be made
Twixt *Ray*, and *Wheat*, when they are in the *blade*.
Moreover, ſince the *owner* of the *Corn*,
Commanded, that ſuch *weeds* ſhould be forborn
Till *Harveſt*, to aſſent, he was afraid,
That, this *Commandment* ſhould be diſobaid,
Leſt, to *himſelf*, he might contract the guilt
Of *blood*, that may be innocently ſpilt.
And, from this *tendernes*, ſome took *offence*,
Not juſtly given, or ariſing thence.
If, *he* ſometimes, did put himſelf to trouble,
By vainly building, with *wood*, *ſtraw*, or *ſtubble*,
(As all men do) which quite away conſumes
To *nothing*, when the *fiery tryall* comes;
The loſſe was his, which only did redound
To loſſe, of what, was better *loſt*, then *found*.
He was but *man*; and *man* at beſt, is *light*,
And muſt have *grains* allow'd to make him *weight*.
As he had *fallings*, and his *humane failings*,
So he had alſo *riſings*, and *prevailings*;
And all GODS Saints have leſſe advantag'd been,
By their own *righteouſnes*, then by their *ſin*:
For, both muſt be diſclaim'd, and they brook worſt,
And find it hardeſt, to renounce the *firſt*.
He, by ſtil cleaving to the true *foundation*,
(And gratious *Author* of our preſervation)
Found *himſelf* ſafe, when all thoſe *works* were gone,
Which he had vainly builded thereupon.
And was well pleas'd to ſee that turn'd to *ſmoke*,
Wherein, he, formerly had pleaſure took.

Which

Which, were it heeded well, would (ſans all doubt)
Conclude thoſe *Quarrels*, which ariſe about
Our *ſuperſtructures*, and muſt be denide
As uſeles, when by *fire* they ſhall be tride.
To *truth eſſentiall*, he did firm adhear
Although ſometimes, in *termes*, he did appear
To leave it: And, when thither he retired,
Where, he in *quiet privacy*, expired;
His *mind*, he ſo compos'd, did ſo confute
All *ſelf-miſtakings*, by a *ſelf-diſpute*;
And, ſo *examined*, and ſo *repented*,
All, whereto by miſtakes he had aſſented,
Unwarrantably (whether, it related
To ought which had been *publickly* debated,
Or *privately*, For *Church*, or *Common-weal.*
For GOD or *men.*) And, there, ſo ſetled all
His *Intereſts*; that with a quiet mind,
He did enjoy the *peace*, he ſought to find;
And, unto GOD, a reſignation made,
Of *will*, *opinions*, and of all he had:
Even of his *ſelfnes*; and therein, found more
Enjoyment, then, in all the world before.
His *body*, was conſumed, by the zeal
He bore to GODS *houſe*, and this *common-weal*,
(And, by foreſeeing, that he might outlive,
The honour of that *Repreſentative*
(Of which he was a *Member*, For, when he
And I, our thoughts confer'd, we might foreſee,
That, in a ſhott time (as my *muſe* foretold,
Some *moneths* before it came) that happen would
Which now is come to paſſe, although thoſe few,
Who to the *Publike Intereſt* were true,
Had neither *counſel*, nor *endeavour* ſpar'd,
To help keep off the *miſchief* that was fear'd,
Ere, therefore, *actually* it did enſue.
Tir'de out, with vain endeav'rings, he withdrew.

A

A *place* for his *retirement* he had choſe,
Near to the Banks of *Thame*, where backward flows,
The *Tide* at higheſt, up againſt the ſtream;
That, he might neither be too far from them,
To whom he had *Relations*, nor too nigh
To ſuch as might diſturb his *privacy*.
There, what he could not other wayes promote,
He ſought to further by a *zealous Vote*.
There, *private prayers*, offered he at home,
That, GOD himſelf would (for the time to come)
Aſſume the *Work*, and call in thoſe thereto
Who, might accompliſh, what they could not do.
The *World*, thus left He er'e it him forſook:
Againſt the *Fleſh*, the *Spirits* part he took;
And by their *combatings*, attain'd to have
A *Reſurrection*, er'e he had a *Grave*.
But, lo, their long fought *Battel* now is paſt,
The *Spirit* triumphs, and the *fleſh*, at laſt
By yeelding to be *conquered*, hath won,
More, then by being *victor*, it had done;
And now is lodg'd, in her *withdrawing-room*,
To reſt, untill the *triumph-day* ſhall come.
There, from *its labors*, let it therefore, ceaſe;
There, let it lye in *hope*, and reſt in *peace*,
Till, to a better *life*, that *Fleſh*, and *we*,
Rais'd by a ſecond *Reſurrection* be.
There to appear, where we ſhall fully know
What is but darkly, apprehended now:
Where, we ſhall ſee the root of all thoſe things,
Whence flow our needleſs bitter *Quarrellings*;
And, where, accordingly we ſhall receive,
To what we *acted*, or, as we *beleeve*.
Oh! come LORD JESUS come, and fetch us thither;
Gather thy *Saints*, and *choſen-ones* together;
And, mean time, in that *Saint* be glorifi'd
For whoſe *commemoration* I provide.

By

By *thine*, and their *examples*, who do follow
Their ſteps, oh! ſo inform us, how to hallow
Our *hearts*, ſo cleanſe our *hands*, and guide our *feet*,
That, they now gone before, and we may meet.
Thou, that art both our *life*, and *way* thereto;
That *open door*, through which we are to go:
A *Fountain* alwayes flowing, to refreſh
The thirſting *Spirit*, and the fainting *Fleſh*;
Supply unto us, by thy *Holy Ghoſt*,
What, by our ſelves, and others, we have loſt.
O thou! who (being GOD'S *eternal Son*,)
To free us, from a *dungeon*, leftſt a *Throne*,
And, underneath his heavy wrath didſt lye
Till thou crid'ſt out *Lamaſabakthani*.
To *Heav'nly joyes*, convert our *earthly greef*;
Decreaſe our *doubtings*, and increaſe *Beleef*;
Our *carnal love*, improve to *love divine*,
Till our Affections looſe themſelves in thine?
Oh! let that *Love*, from whence all *beings* flow,
Which made all things *above*, and all *below*:
Whoſe *Wiſdom*, did firſt ſet them in their way,
Whoſe *Providence*, preſerv'd them to this day,
And ſhall hereafter, govern and diſpoſe,
That which keeps *Order*, and that, which *miſgoes*,
Oh! haſten to perfection! haſten on,
The work intended, ere the world begun;
And, let that *Glory*, which produce it ſhall,
Be *his* (and his alone) that's ALL in ALL.
Thus, *muſed* I, or, much (if not the ſame,)
To this effect, before the *morning* came.
Theſe *contemplations*, ere I knew him dead,
By thinking on my *Friend*, conceiv'd I had,
Which afterward, in *words*, thus, up I dreſt;
To leave it thereby, vocally expreſt,
What *penance*, I was put to, for omitting
A duty, my obligements well befitting

The

Then, as the dawning *Light* began to creep
About my Chamber, I fell faſt aſleep.
Next day, (no longer meaning to defer
A *Viſit*, but till means prepared were)
I, meeting with a Friend of his and mine,
Informed him, what, I did *predivine*;
What I had *ſuffered*, what, I have *done*,
With what, I had that day reſolv'd upon;
And, to prevent it, was aſſur'd by him,
That, my *Preſagings*, were no idle dream;
For, he was *dead* indeed, and on the morrow
To be *interr'd*; which did renew my ſorrow,
And, reingage me, further to purſue
What, to his pious *Memory* is due.
For, there is much behind, as yet unſaid;
Which, being truly *known*, and duly *weighd*,
Will add a fairer luſtre to his *Fame*;
Not without ſome reflectings, to my ſhame,
For, leaving him, without a *Valediction*,
Who was ſo true a *Friend* in my affliction.
Aſſoon therefore, as I have gotten leiſure,
What's yet remaining, forth in *Words*, to meaſure
Expect it; and in *pawn* thereof, (till I,
Shall to your view expoſe it) let this lye;
With this enſuing *Epitaph*, till *He*
Shall honour'd, by a better *muſing* be.

The EPITAPH.

HIs GRAVE (though he deſired none
With *Name*, or Title thereupon)
Was made below this *Marble ſtone?*
And, here, interred, now, He lies,
To wait CHRISTS coming in the *Skies*,
At whoſe approach the DEAD ſhall riſe.

Yet,

Yet, ſeek not here, among the DEAD,
(On *ſtones*, or *braſs*, or *ſheets of Lead)*
What, to his honour may be read:
But, if you more of *him*, would hear,
Peruſe the *ſheets*, whoſe *Forefronts* bear
His NAME inſcribed; and read *him*, there,
For though that MONUMENT be built
Withou *coſt*, *graving*, *paint*, or *guilt*,
It ſhall remain, when *this* is ſpilt:
Yea, though it hath but *paper wings*,
It ſhall out laſt, thoſe laſting things,
Which, make up *Monuments* for KINGS.

CANTO the ſecond.

After a due preoccupation,
It offers to commemoration,
Particulars: *Inſiſts upon*
A rarely memorable one.
Illuſtrating a matchles friend;
And, ſo, this Canto hath an end.

THe foll'wing *evening*, after I had heard
That verifide, whereof I was afeard
The *night* before, I, then afreſh inſpir'd,
To give my *Muſings* utterance, retir'd:
And, that no *interruptions* I might find,
Put all my own *concernments*, out of mind:
For, he, that honeſtly *one work*, would do,
Muſt not, the ſame time, be imploy'd on *two*.

And

But, on the paper, ere I fixt my pen,
Such things, as poſſibly by other men
Might be objected, queſtion'd, or alleadg'd,
To hinder that, wherein I was ingag'd,
Ruſh'd in upon me; and, *delaies*, had wrought,
Had I not on a ſudden kickt them out;
And given ſome of them, (ere they would go;)
A reaſonable civell anſwer too.
Among the reſt, *One* (who ſcarce went away
Well ſatisfide with ought that I could ſay)
Thus queſtion'd me: Art thou become ſo vain,
To think, by *charmes*, and *words* to raiſe again
The *dead* to *life*; or, to preſerve the *Name*
Of *friends deceaſed*, by ſurviving *Fame*,
Among this *Generation*, wherein none
Or few, regard what ſhall be *ſaid*, or *done*,
To that effect? Canſt thou have hope to bring
By *poeſie* (which an *unhallowed thing*,
Is now accounted) any due reſpect
To *him*, whoſe memory thou doſt affect?
Or, think that thou maiſt dignifie his *Herſe*,
By ſuch a deſpicable thing, as *verſe?*
Canſt thou hope this, when he that *verſifies*,
Seems but a coyner, of facetious *Lies?*
When lovers of the *muſes*, are ſo ſcanty,
That, there are hardly two, in five times twenty,
Who, if thy *Poem* ſerious be, will heed it;
Or, (if they will) that have the wit to read it,
More gracefully, then if an *Aſſe* ſhould play
Upon a *Harp*, or to the *Viol* bray?
For, neither heeding *accents*, *points*, or *time*,
They, only make a clinking on the *Rime.*
More harſhly grating on juditious ears,
Then *ſcraping trenchers*, which none gladly hears?
And, what, of all thy *muſings*, have th' effects
Been hitherto, but *troubles*, and *neglects*?

This being urg'd, I, thereto made reply
Thus, in my ſelf: Admit all this, quoth I:
Mo *wiſeman* fears to do, what ſhould be done
Through dread of that which may mis-fall thereon:
Nor, ſo much cares, what may thereof be thought,
As to be always doing, as he ought.
It is the *Muſes* duty, to be there
Moſt *active*, where, moſt *Difficulties* are;
And, moſt couragiouſly, there to advance
Their *Standards*, where appears moſt *Ignorance*;
That to *ſucceeding Ages* they may leave
Thoſe things, which *preſent times*, will not receive.
It is a *portion*, whereto they were born
To be expoſed to contempt and ſcorn;
And, tis their *honour*, to have wiſely dar'd
Juſt things, for which, the world gives no reward.
Though *Poets* are deſpis'd, and, will yet more
Contemned be, (and thruſt behind the doore)
As *Ignorance* gets ground; and, as the *Baſe*
Shall riſe, to ſit in honourable place;
There was a time, when *Princes* did contend
In *Poetry*, and *Poets* to befriend;
And, when the *one* ſhall conſecrate his *Muſe*,
True *Piety*, and *Virtue* to infuſe;
And, *men in power*, by *Righteouſneſs* maintain
Their dignity, it ſhall be ſo again.
The *Muſes*, in times paſt, ſo awfull were
That, they made *Kings* to fawn, and *Tyrants* fear.
The *Vulgar*, they made *Hero's*; *Hero's* GODS:
Drew *Trees* and *Beaſts*, out of the ſalvage woods,
To follow them: That is, they drew together
Blockiſh and *bruitiſh men* (as rude as either
Wild *Plants*, or *Beaſts*, and them allur'd unto
What *reaſonable creatures* ought to do.
Their *Charm* threw down the *vicious* to that hell,
Where everlaſting *Infamy* doth dwell.

Rais'd

Rais'd up the well *deſervers* from the *Grave*,
The *life* of *never dying fame* to have,
Yea, by their *charms* they have expel'd the *devill*,
The furious, and the *melancholy evill*.
And, not alone in former Generations,
Among the learned, and moſt *civill Nations*,
Had Poeſie eſteem, and good effects,
In ſpight of *envy*, *malice*, and *neglects*.
But, alſo, here, and lately ſome have lived
Who, by their *muſings*, honour have received.
And been enabled, by their inſpirations,
To vindicate the *Muſes* reputations.
Yea, (in his meaſure) ev'n the barbarous *Bard*,
Is of his, *people*, ſo belov'd, or fear'd;
That, whom ſo'ere he pleaſes (by his *rimes*)
He makes to be the *minion* of the times
Within his *Orb*: And, they among us here,
Who of this *faculty* the *maſters* are
(As to the language) can th' *affections* raiſe,
And move the Readers *paſſions* various wayes,
By their *compoſures*; though they do abuſe
His gift, who did that *faculty* infuſe;
As I myſelf have done, till he that gave it,
Inform'd me better, to what end I have it.
Then, why, with confidency may not I,
Hope by the help of ſacred *poeſie*,
So to embalm my Friend, by that *perfume*
(Which fluently will by extraction come
From his own *vertues*) that, a ſweet breath'd *fame*,
Diſuſed from the *Orders* of his *Name*,
May draw ſome after him? and make them grow
In love, with what doth from thoſe *Orders* flow?
And, thereby wooe them to an imitation
Of *him*, and to a virtuous emulation?
If *David*, in an *fun'rall ſong* preſerved,
The memory of that, which well deſerved,

In wicked *Saul* his foe; why may not I
Seek to preſerve a good mans memory?
Why may not I with warranty commend
The matchles love of my deceaſed *Friend?*
Why may not I, as fully as I can
Illuſtrate my beloved *Jonathan?*
If, alſo, they, whoſe *poeſie* affords
Little ſave empty ſhews, and ſwelling words,
Forc'd *Metaphors*, and frothy *ſtrains of wit*,
(Which on the *fancy*, ticklings do beget)
Peruſed are with ſome effect that's good,
And, are moſt pleaſing, when leaſt underſtood)
Why may not I, be read by *two*, or *three*,
With more advantage both to *them*, and *me*,
Then, by a *thouſand*, that are pleas'd with *chaff*,
And, at my plain expreſſions jeer, and laugh.
Why may not I, who have advantages,
Of *truth*, and *real merits* (which helps, theſe
Impoſtures had not) *trophies* hope to Rear
That ſhall more laſting, and more fair appear
Then ſuch as they build, who *compoſures* fain
Out of the durty notions of their *brain*,
Or, from the *vapours*, that *ſtrong drink* infuſes,
To dignifie the ſubject of their *muſes*?
Why may not I, this faculty imploy,
To build up that, which others do deſtroy,
By their abuſing it? and, hope thereby
So to repreeve it from that *Obliquie*,
Which now it ſuffers, that, the *beſt of men*,
May fall in love with poeſie agen,
And, not (as now they do) avert their eyes,
As if aſham'd of him that *verſifies*?
For, this is part, whereto my *Poems* tend
Though, peradventure, I may miſs my end.
Let it not therefore, ſeem a prophanation
Of *Piety*, unto this *Generation*,

That,

That, I adventure to redeem from blame
The *gift*, by ſome employed to their ſhame;
Since, it was firſt confer'd on each *receiver*,
To raiſe up his own *ſpirit*, to the *giver*;
And, then, to rouſe up other mens affections,
From carnal, popular, and vain dejections?
Or that, to take my *Reader*, by the ear,
I lay among my *verſes*, here and there,
Some hooks, with *reaſon* baited, which, ſometime,
Doth catch thoſe who expected nought but *rime*.
Nor, let this, (though a long *preoccupation*)
Seem to be needleſs, or a vain digreſſion;
For, though it nothing *adds*, to my *intents*,
The taking *ſomewhat from them*, it prevents;
Which being done, ile now proceed to that
Whereof, I purpoſe, further to relate.
The *ſubject* of my *Muſings*, being large
Tis not within my graſpings, to diſcharge
What's thereto due; nor can it be confin'd,
Within that *compaſſe*, which I have deſign'd,
To tell you therefore, fully, *what he was*,
Or, *what he was not*, would ſo far ſurpaſſe,
This *limit*, that I only muſt expreſſe
So much as may enable you to gueſſe
At what remains untold, (though it be more
Then here enſues, or hath been ſaid before)
And that I may, his *inſide* lay to view
Which I much better, then his outſide knew.
He was a *Man*, indowed with no leſſe
Of *piety*, then *moral Righteouſnes*;
And in the practiſing of both, ſo harty
That, to the *honeſt*, and the *godly party*;
(As call'd ſome are) he brought a ſupplement,
Of *reall worth*, as well as *Ornament*;

And aim'd at that reward, for which he ran,
Not in the *outward*, but the *inward-Man.*
From *youths extravagancies*, which (as he
Hath oft confeſſed) he once thought to be
Th' accompliſhments of *Gentry*, without which
They had in vain, been *nobly born*, or *rich*,
From theſe (ev'n when he moſt indanger'd ſeem'd)
He was by GODS *eſpeciall grace* redeemd,
(And brought off, by his providentiall hand)
In ſeaſonable time; even as a *brand*
Snatchd from the *fire.* For, thoſe commodious *places*,
Prepared for the *Muſes*, and the *Graces*,
To coinhabite in, for education,
Of *youth* in knowledge; and to keep this *Nation*
From *Barbariſme*; Places, were become
So fraught with *Vices*, and ſo perilſome,
To *ſoul* and *body*, that, he was almoſt
By *ill examples*, and *lewd conſorts*, loſt.
For which a threatning *vengeance* hangeth over
Thoſe *Seats*, that will admit of no *Remover*
Of what is menaced, till their *Foundation*
Is rooted up, or ſaved by *purgation.*
With what *prevarications*, he, was there
Impoyſon'd, and what *principles* they were
Whereby he was indangerd, he to us
Rendr'd as banefull, and ridiculous
As words could make them; that, it might advance
GOD'S *grace* vouchſafd, for his deliverance;
And make them uſeful, unto thoſe who heard
What he was ſaved from, and what was fear'd.
He was among the firſt, whoſe *knowing zeal*,
Flamd out, to vindicate this *common-weal*
From *thraldom* and *oppreſſion*; thereto moved
In *conſcience*, and by *principles* approved.
Not ſtirred up, by *factious diſcontent*,
By *raſhneſs*, *want*, or by malevolent·

Affections,

Affections, or *Deſigns*, though not without
Some *counterpleas*, in what he went about:
For, in immergencies, which do relate
To private conſcience, and *Affairs of State*,
The wiſeſt man, his *reſolution* brings
To ſettlement, by various combatings.
With *him*, thus far'd it: Then he to withſtand
The *publick Fo*, was honor'd with *Command*;
Wherein, he ventur'd not his *life* alone,
Without that profit, which by many a one
Was aim'd at, and enjoy'd) but *lent*, and *gave*,
And, waſted his *Eſtate*, to gard, and ſave
The *Publique Intereſt*, without a *prayre*
Exhibited, or *temporall repair*.
Unſought for, (as I verily beleeve)
He, afterward, the honor did receive
Of *ſupream truſt*; and, without cauſe of blame,
According to his powre, diſcharg'd the ſame;
The ſpeaking, of no needfull truth forbearing;
The *powre*, or *preſence*, of no perſon fearing;
Swaid not by *hatred*, neither by *affection*,
To others; nor by that which had reflection
Upon himſelf: But, freely ſaid his mind,
And conſcience, as he did occaſions find,
In whatſoever matter was debated;
Whether the thing propos'd, to GOD related,
Or *Common-wealth*: if they who preſent were,
(As I beleeve they did) the truth aver.
And, if it ſo did happen that, ſometime
A *tender pity*, did prevail with him
To plead for *mercy*, on behalf of ſome
Made liable, by *law* unto the doom
Of *mulct*, or *death*; the ſame he never preſt
Ought further, then the *Publique Intereſt*,
With ſafety might allow it: And altho,
He felt what other men are moov'd unto,

By *naturall Affections*, he did ſtill
Conform his *Judgment*, and confine his *will*
To *Juſtice:* And, this, rather doth increaſe
His honour, then appear to make it leſs.
And, though the *Author*, of the *Hiſtory*
Of *Independents*, hath injurioufly
(Among his other Leazings) added him
Unto his lying *Catalogue*, of them
Who, to the damage of the *common-weal*,
By their *Commands*, *Gifts*, *Offices*, or *ſpoil*,
Inriched, and aloft advanced be.
From *poore eſtates*, and from a *low degree*;
On him, that ſticks not, but, reflects diſgrace
Apparently, upon that *Liers* face.
For, to all thoſe, who knew him, tis well known,
That, with a large eſtate, by birth his own,
He was indow'd. His *Mother*, yet, in *Kent*,
Survives; a *Lady*, rarely eminent
For *Charity*, and for a *open doore*,
To ſuch as are in miſery, and poore.
And, as he no way needed to inlarge
His *portion*, or the *Common-wealth* to charge
By ſuch *ſupplies*, as others have deſired
(And often *ſurreptitiouſly* acquired)
So, he was all his life, ſo far from craving,
From wiſhing, from receiving, and from having
Gift, *place*, or *office*, whereby he might add
An augmentation, unto what he had,
That, many whom the *Common miſeries*
Had begger'd, and whoſe *pub ick ſervices*,
And *wants* he ſaw neglected, he reliev'd
Out of his own *eſtate*; and them repriev'd.
From ruining, when *helper* they had none:
Among which number, I *my ſelf*, was *one.*
And, that, which in this kind he lent or gave
Was meant (as I beleeve) as well to ſave

The

The *Nations* honour, as to do a deed
Of *ſimple Charity*, in time of need:
For, he preferr'd, the *Publick Faith* before
His *private Credit*; and, did ſo abhor
Their *Avarice*, who by a mutual *Giving*,
Forgiving, and *unſeaſonably relieving*,
Obſtructed thoſe *performances*, whereby
Our deep *Ingagements* did neglected lye;
That, to prevent it, he thought fit to ſcatter
A portion of his bread upon the *water*
Leſt after *private miſeries*, things worſe
Enſude; a *nationall a public curſe.*

Then, thoſe large *Legacies*, which he in death
To *Charitable uſes*, did bequeath,
(Conſider'd, with his frequent bounteous giving,
To ſuch as were diſtreſt whil'ſt he was living),
Do make it, without queſtion evident
That he, both had enough, and ſuch content
With what he had, that, he upon his ſcore
Leaves nothing, that ſhall make his Children poor
As they will do, who *gave* and *took* the bread,
Wherewith the *Fatherleſs* ſhould have been fed;
And, have, with what their *Servants* blood did buy,
Inlarg'd their *Fields*, and rais'd their *houſes* high.

But, I to little purpoſe thus go on
To ſet my *candle* up before the *Sun.*
They who had eyes to ſee it did behold,
And knew as much before, as I have told.
They, who by wilfulnes, *dark-ſighted* be
Set up what *light* we can, will never ſee.
Now, ſome of you, (it may be) will ſuppoſe
That my *conjectures* only, I diſcloſe;
Or that a knowledge of ſuch things I ſain
Which to his *private actings* do pertain;
Or, take them up on *Truſt.* If, ſo, they think,
So, let it be; I will not ſtrive to ſink

A milſtone in a ſhallow diſh of water;
Or ſeek to fill a *viol*, with ſuch matter,
As it admits not. Things, which muſt be known
As well by *others eyes*, as by my own
To make them certain; Ile no further mention,
Without proof it ſeem a *ſelf invention*
That, which hath paſſed 'twixt us two alone;
Thoſe things, whereof my knowledg can by none
Be doubted of) to mind I will recall;
And, out of many, bring forth *one* for *all*;
One, that ſhall ſet forth his *deſerving* more
Then all that I have mentioned before;
(At leſt according to that excellence
Which ſuits a *ſenſuall Intelligence*)
And, when with that *expreſſion* I have done,
Ile rather leave it to be thought upon,
Then imitated; till *ſelf-love* begins
To looſe that ground, which hitherto it wins.
He, that is really a *faithfull friend*,
Hath that, which doth within it comprehend
All *morall vertues*; yea, and therewith too
That *charity*, which from true *Faith* doth flow:
For, ſuch a perſon cannot be alone
(In being ſo) a *faithfull friend* to ONE;
But alſo to all others yea, extends
His love to all GODS creatures, as his friends:
And, doubtles, far above all thoſe, to *him*,
Who, for himſelf alone created them.
This *vertue* therefore, doth on men confer
The higheſt excellence they can have here;
And, this rare *vertue*, (whereof, I, the Sound
Had vainly heard before) in him, I found
And thereof, ſuch experiment will give
That, you ſhall think of him, as I beleeve;
And that in *charity*, he did out go
Moſt men, who thereof, make the greateſt *ſhow*.

That,

That, you may know him; whom I knew ſo well,
My means of knowing him, thus, firſt ile tell.
The late inteſtine *Wars*, which with a *flood*,
Of miſeries, and with a ſea of *blood*
Ore flow'd theſe *Nations*, like a raging *torrent*
(Which bears down all with an impetuous current),
Brake in, ev'n at firſt riſing, where then lay
My chief Eſtate, and ſwept it all away;
That, little thereof, which elſewhere was left,
Was alſo, by th' *Oppreſſors* hand bereſt,
Save only ſome ſmall part of my Eſtate,
Conſiſting in *rings*, *houſhold-ſtuff*, and *plate*,
Which being portable, preſerved were,
Or got together, by my future care.
That, which expos'd my *portion* to the raging,
Of my *deſtroyers*, was, a free ingaging
Againſt the *common foe:* And, they, with whom
I, for the *Publique*, did ingag'd become,
Gave me the *Publique Faith*, that what I loſt
Should be repaired at the *publique coſt*;
And, that my Children, ſhould be look'd upon
With favour, and regard, when I was gone.
By theſe incouragements I did purſue
Their *ſervices*, untill I neither knew
Which way my *preſent wants*, might have ſupply,
Or whereon, for the *future* to rely;
And then, perforce, tetreated for recruit,
To proſecute the *Cauſe* with freſh purſuit;
Whereof I got ſome few effects in *ſhow*,
Which in the *ſubſtance*, prov'd not to be ſo.
But rather brought, much greater miſchiefs on me,
Then all my open *enemies* had done me.
For, ſome who had but fainedly pretended,
To that, which I had ſeriouſly defended;
Perceiving, me, preparing to diſcloſe
Their falſhood, did become my open Foes;

And

And through their complices (who by the hand
Of *Providence* were weeded from the Land,
Soon after) they ſo wrought, that *Innocence*
And *Faithfulneſs* were judged an offence,
Maugre apparent proofs and demonſtrations
Yet extant, by their own examinations:
So, I was finde, confinde, and on my head
That cenſure lay'd, which they had merited
With ſeven fold more; and for my ſervice paſt
Into diſgrace, was innocently caſt,
With nothing for ſubſiſtence, but, that poore
Houſe-furniture, which was within my doore.
To add more burthen to thoſe heavy *weights*,
And drive me, thereby, into greater *ſtreights*;
My *Friends*, and my *Acquaintance*, then began
To look upon me as a *faulty man*
Who had deceiv'd their hope: ſo that, if they
Who (though too few to help me) day by day
Were at my trial, had not ſeen and heard
Th' injuſtice done me, and the ſame declar'd;
I had, in likelihood, ere this day, ended
My life in want; diſgrac'd, and unbefriended.
For, as my *Friends* fell off, my *Foes* fell on
With freſh purſute of what they had begun,
And had not GOD in an unlook'd for houre
Deprived them of their abuſed *powre*,
They had deſtroy'd me quite. But, I, at laſt
Eſcap'd; and they into the pit were caſt.
Mean while, they inſolently domineer'd,
Made *ſongs* and *pamphlets* on me; ſcoft and jeer'd,
And had ſo villifide my Reputation
To thoſe who repreſented, then, this *Nation*,
That, of *four thouſand pounds* (to which account
My *due* (prov'd fully) truly did amount)
I could not get one penny for relief
Of *me*, or *mine*, to mittigate our grief;

Though,

Though, I had forced *words* into their ears,
Which from *by ſtanders*, oft, extracted tears;
And, to compaſſion, might that *Judg* have wan
Who neither feared GOD, nor car'd for man.
To add yet further, to my great *afflictions*,
GOD, with a *ſicknes*, (ſpreading forth infections)
Viſits my houſe, and drove all thoſe from thence,
Who were ſome comfort in my *indigence*,
That, being ſhut up, and excluded from
All other *helpers*, I, to him might come.
My *children* were all ſick of that diſeaſe;
Their *ſingle keeper*, to her little eaſe,
Was their *ſad Mother*, whilſt (as ſad as ſhe)
I, ſought, whereby they might ſupported be.
And we, who ſerved were, a while before
With ſixteen *houſehold ſervants*, (ſometimes more)
Had then, but one Boy (who, ſick alſo lay)
And one *poor woman*, hired by the day.
To pay, and feed thoſe, I my plate had ſold:
My *Wife*, the Silver, and the lace of gold
Which lately trim'd her *Garments*, ript away;
To buy things needfull, for the preſent day:
Her *Ornaments* ſhe chang'd for *bread*, to eat:
Then, ſold the diſhes, which did hold our meat:
And laſt of all, our higheſt valued things,
The *pretious ſtones*, the *jewels*, and the *rings*,
To us, from *honorable Perſons* ſent,
As tokens of reſpect (the ſame way went.
And what was left, ill ſpar'd though it could be)
To follow, for ought I then could ſee,
Only this hope remain'd, that GOD had ſent
A *ſicknes*, which by *death*, would wants prevent;
Or, give us by his own hand, ſome *repair:*
For, of his *love*, I, never ſhall deſpair,
In this good hope, the *Worlds* neglect I ſcorn'd,
And my *petitions*, into prayers turn'd,

Directed

Directed unto him; who only knew
My wants, and what was likely to enſue.
But, he likewiſe, to anſwer me delaid;
And for a while ſeem'd deaf to what I pray'd:
Yet knowing not, what els remain'd to do,
Or whether, or to whom, for help to go;
Nor caring (if GOD left me) for *ſupplies*
From other hands; I ſtill renew'd my cries
To him alone, and ſuddenly was cheer'd
With ſomewhat, which to *ſence* no where appear'd.
And, as a *Lover*, thinking (in a dream)
He hears his *beſt Be oued* calling him,
Starts up in haſt, and runneth out to meet
The *voice* that cals him, ere he find his *feet*,
And goes he knows not whether: So, with me
It far'd, who (hoping not deceiv'd to be)
Walk'd forth to ſee, if *providence divine*,
Would bring to *ſight*, *or mind*, ſome Friend of mine,
Or his, from whom, I might that ayd receive
Which to obtain from GOD, I did beleeve.
And, mark his goodnes, Oh! all you that read it!
So mark it, and with ſerioufnes ſo heed it
That, (if I ſhould forget it) you may be
Remembrancers, hereafter unto me
As I have been to you, in former time,
Of what concerns this Nation, and this *Clime*,
In this *diſtreſſe*, he, meets me, of whom here
I am diſcourſing; And with pleaſing chear
Salutes me thus: Amid thy troubles now
How is it with thee *George*? how fareſt thou?
I, anſwer'd, SIR, I live, though I am poore;
And, of my *welfare*, cannot ſay much more.
Take heart ſaid he; Theſe dayes will have an end,
And future times will better thee befriend.
I ſought thee at thy houſe, not with intent
To trifle out an hour in *complement*

But,

But, lovingly brought thither, by a fear
Leſt more lay on thee, then thou well mighſt bear.
For, thy *Petitions* I, have heard, and ſeen,
Of thoſe tranſactions I have witnes been,
Whereby thou, wert oppreſſed; and wherein
Thy Country hath no leſſe abuſed been.
I, alſo publickly have heard debated
Thy claims, and when they were allow'd, and ſtated;
Saw what was juſtly, or unjuſtly done;
And am aſſured GOD will look thereon
Yea, I have ſo well heeded what thou haſt
Both lately and in former time expreſt
For GOD, and alſo for thy Countries ſake,
Whereof enſuing times will notice take
That, I, myſelf to be obliged, thought
To ſeek thy welfare; and from GOD have brought
This *token of his love:* thus having ſaid,
Juſt twenty pounds into my hand he laid
Of *currant gold*; whereat (as one amaz'd)
On him with overflowing eyes I gaz'd;
Not able, for the preſent, to afford
The retribution of one *thank full word.*
For, out of me, my *heart* away was gone
To GOD, who made him do, what he had done.
But, after *recollection*, SIR, ſaid I,
He that hath mov'd you, to this *charity*
Will doubtleſly with intereſt repay
What you have miniſtred to me this day;
For, GOD himſelf alone, and none but he
(Who knows in what diſtreſſes all men be)
Could, you, to me ſo timely have directed
Oppreſt with wants, and of all friends neglected:
Or, ſo inlarg'd your heart, to bring relief
Proportionable to my preſent grief.

And,

And, therefore, now il'e tell you, in what ſtate
You find me, that you may rejoyce thereat,
By making you aſſur'd, that you have wrought
A *work*, which in it ſelf rewards hath brought
That will requite it fully, though I liv'd,
To let ſlip out of mind, what I receiv'd.
Then, told him all, that is before expreſt,
And ſo much more as did infer the reſt
That might have follow'd, if GOD had not ſent
His *charity*, my ruine to prevent.
The ſame *impreſſion*, which his *Act* had made
On *me*, my *words* on him, effected had;
And, I am confident, that, had I given
To him, the greateſt *gift*, on this ſide Heav'n,
He had not gone away, with more content
Then, in his being made an *inſtrument*,
Of ſuch a *timely mercy*; and, that he
So opportunely too, ſhould meet with me.
Now judg, if this be true, which I proteſt
(Except the words, wherein it is expreſt,
And, ſome few circumſtances, to ſupply
The *ſtory*, with a *formal decency*,)
Is real truth; and no *poetick ſtrain*,
More adding, then the *Eſſence* did contain.
Judg now, what, I, could honeſtly have leſſe
Hereof declar'd, then here I do expreſſe,
Conſid'ring what he was to me, till then;
And, what I was to many other men.
For, at their *dore*, for whom I had of late,
My life adventur'd, loſt my whole Eſtate;
(And thoſe expos'd, who were more dear to me
Then *life*, and *livelyhood*, deſtroy'd to be)
Ev'n at their *dore*, I, periſhing was left
Of *credit*, and *Eſtate*, at once bereft:
To let me thereby know, and knowing, heed,
That in the *times of triall*, and of need,

Tis

Tis none of thoſe *Acquaintance*, or thoſe *Friends*,
Which *we our ſelves* get, or whoſe *love* attends
On our *Proſperities*; nor that, which we
Think, *obligations*, upon them to be;
Nor, *publick Faith*, nor *Vows*, nor *Proteſtations*,
Either of *Princes*, *Parliaments* or *Nations*;
Nor that which is, nor that, which we ſuppoſe
A merit in Us, (or, for *Virtue* goes)
Which, for *helps*, are to be relide upon,
In great extremities; But, GOD, alone,
And, that, in our *Deſertions*, he, can make
Not only, *ſtrangers*, pity on us take;
But, alſo, from the malice of our *Foes*,
Raiſe us up *help*, ſalve *mortall wounds*, by blows;
Cure us by *ſickneſs*; make us rich, by loſſes;
Give us true *joy*, in *grief*; Content, in *Croſſes*;
A *life*, by *dying*; and the firſt beginning
Of *juſtifying righteouſneſs*, by *ſinning*:
Yea, by the hiding (for a time) his *Face*,
Aſſurances of *everlaſting grace*:
And to confirm my oft *experiment*
Hereof; GOD, made this *Friend* an *Inſtrument*,
To give me, of that *mercy*, one *pledg* more,
Of which, he gave me many, heretofore.
And yet, this is not all; for, ere thoſe *weights*
Which lay upon me; and the many *ſtreights*,
Then preſſing me, removed were and paſt,
(Which, ſome yeers, and ſome months to boot, did laſt)
In times of like need, he continued on
That *work of mercy*, thus by him began;
Till, in this manner, he upon his ſcore,
Had ſet me, *twenty hundred Crowns*, and more,
Without deſiring *Band*, or *Bill*, or *Note*,
To teſtifie the lending of one groat;
Or urging me, betwixt *our ſelves*, to ſay
I ow'd him ought, or that I would *repay*.

Thus much for this time: For, tis cold, and late;
And, that you may have time to ruminate
On what is ſaid; ile now break off, and borrow
An hour or two, from my *affairs* to morrow,
So much, of what remaineth, to recite
As ſeemeth pertinent: And ſo, *good night.*

The third *CANTO.*

The Author, *ſheweth to what* end,
This Poem, *was* deſign'd, *and* pen'd.
Next, he proceedeth to unfold
What, is begun, and left untold
Relating to his Friend, *and Him*;
And gives you then, a breathing time.

WHen I have ſpent the *day*, as oft I do,
In wheeling round, and trudging to and fro,
Through that *meander*, which do what I can
Still further leads, (then when I firſt began)
From my deſired reſt; and nothing leaves me,
But new aſſurance, that the *World* deceives me;
And yet ſtill keeps me active, with a thought
That, I am thereby doing what I ought;
(Becauſe, ev'n by peruſing what is vain,
A knowledge of ſome uſefulnes I gain,
Which els could not be had) I take content
In ſuffering what I labour to prevent;
Permitting GOD, to order as he pleaſes,
Me, and my *ſomething*, and my *nothing-neſſes.*
And, in the *night*, when all to reſt are gone;
I muſe on things more worthy thinking on,
And, how, to others, and my ſelf, I may
Add ſomewhat, by our loſſes in the day.
Nor are my watchings, in that ſtollen leiſure,
So painfull, as ſome think; but full of pleaſure.

Nor

Nor do my ſolitary *Muſings* tend
To that deceitfull, and unfruitfull *end*,
As is perhaps thought, in thoſe lucubrations,
Wherein I take my loanly recreations;
For, that, which me all night doth waking keep,
Refreſheth more my *ſpirit*, then my *ſleep*.
The *ſubject*, which this hour employes my pen,
Makes my *dead friend*, to live with me agen:
I, viſit him, and oft he viſits me
With inter-courſes, which no eyes can ſee.
Within my *Chamber*; (none els being there)
Me thinks, we two, as if alone we were
Converſe together, and he brings unto
My memory, and thought, what I ſhould do
To order ſo my *life*, that when I dye,
No *living ſoul* may be more glad as I.
Sometime, with him I walk unto his grave,
To view what kind of lodgings *dead men* have,
And whether I can, ſee among them, there,
Snch dreadfull things, as *fleſh and blood* doth fear.
Yea, there, at midnight I have with him been,
And every corner of the grave have ſeen,
By *Contemplation*, (which ſees many ſights,
Not to be view'd by ordinary lights)
Yet there I did behold no greater dread,
Then when I ſleep moſt ſweetly in my bed.
Sometimes, he comes into my *mind*, and brings
A multitude of *temporary things*
To be by many thought of, who yet live,
And were of that late *Repreſentative*,
Which from it honor, and, it being fell,
Becauſe they nor *believ'd*, nor *acted* well.
Of ſomethings too, that neerly will concern
The *wife*, (till they are grown too *wife* to learn)
He me remembers, by thoſe *conferences*
Which we oft had, when he enjoy'd his *ſenſes*.

And, whereupon, I oft did more then gueſſe
At what was verifide in their *ſucceſſe*:
Yea, and ſometimes, he makes *me* think upon
The *preſent Powre*, and on what's yet undone,
And ſhould be done, and will be done, ere long,
Unles, it grows, in ſelf opinion ſtrong,
And ſleights that counſel, which may ſave the State,
As their *Foregoers* did, till 'twas too late.
Sometime, the thought of him, tranſlates me hence
To Heav'n; where, what tranſcends intelligence
And my expreſſion, is to me diſclos'd,
By fractions, and by notions diſcompos'd;
Which, nay the leſſe a certainty declare
Of ſome things, which for edifying are.
Sometime again (for we can any whither
Go ſafely) we deſcend to *Hell* together
By *contemplation*; and there, take full views
Of that which on Hypocriſie enſues;
And, on each other failing, and offence,
Perpetuating an *Impenitence*;
And, thence, aſſume occaſion to improve
My thankfulnes, for that eternall love
By whom I am ſecured from that place,
Through his *preventing*, and *aſſiſting grace*.
By thinking upon him, who in his grave
Lies thoughtles, of what thinkings I can have.
Thus, I myſelf employ; and, by *things paſt*,
The ordering of *future things* forecaſt;
And, find a means whereby I do refreſh
My *Spirit*, whilſt impriſon'd in the *Fleſh*.
And wherefore, judg you, I my time thus ſpend?
Is it to tell the *World* I had a *Friend?*
How vain were that! ſince, I am not to know
It cares not, whether I have *Friends*, or no.
And, loves to hear of no reſpect that's ſhown
To any, whom ſhe takes not for her *own*.

It

Is it to gain a gratiouſnes with thoſe
Who, have, what he hath leſt at their diſpoſe?
That were to fall, ten thouſand leagues below
My *ſpirit*; and more baſe in *me*, would ſhow
Then it would do in them, to look upon
With ſuch a thought, what, here, by me is done,
For, theſe my *retributions*, are as free
From *ſelf-ends*, as his *bounty* was to me,
And, rather ſhould be paid back, ten times double,
Then I would looſe my freedom for that buble.
It is to pleaſe his near and dear *relations*,
With large *applauſes*, and *commemorations*
Of him that's gone? Alas! that doth but keep
Sorrows awake, which els would fall aſleep,
Doth but his knowledg in the *fleſh* renew,
Which keeps his better being, from their view;
Adds brine to thirſt, and to devouring fire
Caſts Oyl, which makes it but to flame the higher:
And, if no better uſe, could hence be rais'd,
It came to far leſſe, then, not to be prais'd.
Is it to *honor him*, that's in his *Grave?*
That were the ſimpleſt thought the *fool* could have,
What *honor* can they want, who tryumph there,
Where fulnes of eternall *glories* are?
What honor can he have from earthly things,
Or *glory*, from a *fame* with paper wings,
Which cannot make a flight for many miles,
Beyond the compaſſe of theſe *Britiſh Iſles?*
Or, from an *Epitaph*, on ſtone or braſſe,
Read by a few in ſome obſcured place?
Or, how will it concern, or pleaſe him now,
Who, to himſelf, would not, in life, allow
Thoſe *attributes* of *honor*, which appear'd
Then due; nor, for an empty *title* car'd?
And, would have been diſpleas'd, if he had known
I, would on him, this *trifle*, have beſtown,

(Onely becauſe, it to his honor tends)
Although, therewith, compos'd to other ends?
Beſide (although it ſomwhat may concern
His *reputation*) I am not to learn
That theſe *Blaſts*, for the moſt part, oftner rear
A duſt, to cloud it, then preſerve it clear;
Or, ſtirs up, *envy*, *hate*, or *evill-will*,
To brawl, which elſe (it may be) had lain ſtill.
For, to the Flower that ſpreads the faireſt blooms,
The Cankerworm and Caterpiller comes.
Moreover, they, *who leaſt deſerving* are
May in this kind of honor have a ſhare
With beſt Deſert; and buy, with what was theirs,
A better *Monument* then this appears.
Is it for ſome advantages deſign'd
Unto my ſelf? ſure no; for none I find
Hereby acquirable; nor had I brought
My poverty to light, if I had ſought
Self-honour; ſeeing, there is nothing more
Diſhonourable thought, then to be *poore*.
Well then; if it were neither ſo nor ſo,
What is my purpoſe, in what now I do?
Ev'n this, That, from the *beſt man* whom I knew
Here living, I might ſet forth to your view
A *ſelf-deniall*, through the want of which
The Common-wealth grows poore, and poore men rich.
That, alſo, by him, in whoſe *charity*,
GOD, did appear, in my neceſſity,
Others may be provok'd, through his examples,
To ſhew more love unto thoſe *living Temples*,
In which he dwelleth; and at leaſt, forbear
To ruine them, although they have no care
Of their Repair: For, this is one of thoſe
Deficiencies, which multiplies our woes,
And, through defect, whereof our *former coſt*,
And *preſent hopes*, will ſuddenly be loſt,

As

As they have been; unleſs we do with ſpeed
Put, what is yet but *words*, into a Deed;
Not dreaming ſtill, that, we from GOD can hide),
What is by *men*, apparently eſpide:
For, though we will not ſee, what we behold,
Nor credit what we know true, being told,
It ſhall, in ſpight of all our impudence,
Let in a *Fear*, againſt which, no defence
Can poſſibly be made; and, then, the *doom*
We fear'd in ſecret, openly ſhall come.
He, of this *ſelf-deniall* was a *Teacher*,
Yea, and as well a *Pattern* as a *Preacher*,
Who, taught with *power*, ſuch principles as theſe,
And, not as do our *Scribes* and *Phariſees*.
I wrote this partly likewiſe, in requital
Of his rare *kindneſs*; and by his recitall
Of what he was, to ſtir up imitation
In all thoſe who had any near relation
Unto his *fleſhly being*; and, thereby,
To pay my debt to his *poſterity*;
And, that (if well improved) it might be
Some *retribution*, for his love to me.
But, (*in the firſt place*, though I name *it laſt*)
This *opportunity* I have embrac'd,
To keep ſtill viſible, before mine eyes,
That *Object*, which the world doth moſt deſpiſe
To look upon; ev'n that, diſgraceſull, poore,
And lowe eſtate, in which I, heretofore
Was friendleſs left; and, in how juſt a time,
GOD, ſent me full Deliverance, by *him*;
One, from a *Thouſand* choſe, to ſignifie
Thus much; that, (notwithſtanding they whom, I,
Remembred often; me remembred not)
His *everlaſting love*, was not forgot.
Having now ſhewn the *Reaſon* of my *Rime*,
I will return again to ſpeak of him

Who cauſed this *diſcourſe*, which I am in;
And, where I left off, there, I will begin.
Before, the bounty, which from him did come,
Amounted to the fore expreſſed ſum,
Aſhamed in my ſelf, to ſee how far
He had ingag'd me, without taking care
Of reimburſement; unto him I ſent
Unask, a true and full acknowledgment
Of all I had received: But, to my hand,
He back returned it, with this command
That, to no Perſon, I a word ſhould ſay
Of what had paſt betwixt us, in that way.
For, well I know, ſaid he, both *you*, and I,
Shall get but diſadvantages thereby.
The World, is full of envy, and malicious,
Making to us, our beſt works moſt pernitious.
They who in her affairs, are chiefly wiſe,
And, view, our actions, with meer carnal eyes,
Will judg me but a fool; and, think perchance,
Your *wit*, hath wrought out of my ignorance
Or *eaſines*, that, which is an effect
Of GODS good *providence*, and my *reſpect*:
Keep it in ſecret therefore; for, from thence,
There can ariſe no miſchief, or offence.
Theſe Reaſons charm'd me; and, with much ado,
I ſilence kept, becauſe, he wil'd it ſo.
Only, (ſome few dayes after he forbid
This to be mention'd) I friendly chid
By theſe enſuing *Verſes*, which are next
Inſerted here, as not beſide my *Text*.

SIR, *though, ſo friendly, you to me have been,*
That, to forget it, were a mortall ſin,
Yet, I am one, *whom divers do ſuppoſe*
To make no difference, betwixt Friends, *and* Foes.
In my reproovings; *And, if that be true,*
My worthy noble Friend, *then, have at* You,

For

For, you forget your ſelf, and ſtrive to clime
To heights, ſo unfrequented at this time,
That, I ſuppoſe, I am in conſcience tide
Your temper, *and your* practiſes *to chide,*
Leſt by ſoft-hearted kindnes, and compaſſion
(with ſuch like vertues, *now grown out of faſhion)*
It may deſervedly be ſaid, by ſome,
One of theſe Sectaries *you are become,*
(And, of theſe Hereticks *thought worſe then* Turks)
Who ſhew their true beleeving, *by their* works;
And, ſeem to bring their ſimple cuſtome hither,
Of living well, and lovingly together.
Fy! have you honor'd been to ſit among
The wiſeſt of this Common-wealth *ſo long?*
And where, the men, who do themſelves ſuppoſe
To be (at leaſt) the wiſeſt part of thoſe,
Can many dayes, weeks, moneths, yea many years,
Hear Widdows *out-cries, and ſee Orphans tears,*
Without the caſting of one look aſide
On thoſe, who by their path, ſtand Crucifide?
And will you ſo degenerate from them
Whoſe practices, *are* patterns *for the* time.
To look on him, whom they have trampled on,
And left, as to the world-ward, quite undone?
Can you deſcend ſo low, to fix your eyes
On thoſe, whom men in honor *do deſpiſe?*
Yea, in a manner, ſeek unto them, too,
Who are diſtreſt, (before they ſeek to you?)
Wooe them to be releev'd, by your expence?
(As if you ſuffer'd, by their indigence)
And charge them, that they tell it unto none,
As if a deed of darknes, *you had done?*
Beleeve, it SIR, *this is a* novelty,
Which doth betray you, ſo apparently
That, were it known, your beſt Friends *would not ſtick,*
To voice you, publickly, a Schiſmatick.

Scarce

Scarce parallel'd: For, you in this divide
From all I know, in all the World beſide,
Excepting one or two; *and* you, *and* they
Make up that little Congregation *may,*
With whom CHRIST *promis'd he would preſent be,*
Though it conſiſted but of two, *or* three:
And which was promiſed, (for ought I hear)
Though none of them, a Prieſt, *or* Prelate *were.*
The circumſtances heeded in your acts,
Do very ſtrangely aggravate the facts.
Had it been only, in a humor *done,*
Or, in a fit, *but* once, *or* twice *alone*
(As works of charity, *are, now and then,*
Performed, and repented of agen,)
Or, had that charity, from you diſtil'd,
But, drop by drop, or had it forth been fil'd
By thimbles full, (as unto thoſe we give,
Our Aquavitæ, *whom we faint perceive)*
Had it been ſo, or ſo, I ſhould have thought
So much thereof, as I in reaſon ought;
(Though, with much more reſpect then yet I ſee,
My publike ſervices, will thought on be,)
And would have ſtriv'd, as far as I was able
To make the gifts, *and* thanks, *proportionable,*
As wiſe men do; or, ſome way complemented,
And cuſtomary ſervices preſented,
According to the faſhion: *But, the* courſe,
That you have took, Acknowledgments inforce
Beyond all Preſidents: *For, Sir, you ſtretch*
Your noblenes ſo far beyond the reach
Of my weak faculties, *to retribute*
Acknowledgments, *which therunto may ſuit*;
Yea, and ſo oft, *ſo* long, *ſo* gen'rouſly
You have relecved my neceſſity;
That, therewith overcharged, that I am fain,
To break out of the rode, into a ſtrain,

Som

Some way extravagantly to declare,
As often in ſuch ſtraights *as theſe we are*
Conſtrain'd to do; And, as once Peter *did*
When through CHRISTS manhood, *he the* Godhead *ſpid;*
And, when, he having fiſh'd all night for nought,
And drew a whole ſhip lading *at one draught,*
He cride out, LORD, go from me (*get thee gone*)
For I confeſſe my ſelf a ſinfull one.
As, is the Fruit, *ſo, may the* ſeaſon *be*
A token of the nature of the Tree:
(As that which cometh by the Rivers ſide,
And, whereby Righteous men *are typifide*
Illuſtrates well,) I, therefore, in reſpect
Ev'n of the time, may ſomewhat here object,
To ſhow, yet farther, how you rend from thoſe
Who have our earthly things, *at their diſpoſe.*
For, at ſuch times of need, ſtill, ayd you lent,
As if by GOD *himſelf, it had been ſent,*
Who, only, knew my wants; and unto whom
I, only ſhew them, when ſuch great ones come:
Becauſe, in greateſt wants, I do perceive
Men readier to deſtroy, *then to* relieve.
Such, is the ſtate of many in diſtreſſe;
Such, is the hate, of thoſe, who do oppreſſe.
The rightly timing of a benefit,
Doth, very often, more then double it:
And, though ſuch charity, *may, in theſe dayes,*
Return you little preſent gain, *or* praiſe,
Yet, GOD *obſerves it; and, as ſure, as he,*
Will of a cup of Water *heedfull be*
Beſtow'd on him who doth aſſume the name,
Of his Diſciple, *(although not the ſame)*
Your timely, *and your* large benevolence,
Shall have a timely, and large recompence.
Me, in due ſeaſon, GOD *not only ſhall*
Enable too, ſome way, to pay you all;

But,

But, add mean time, a bleſſing to defray
That intereſt which he doth yet delay:
And, in that place, where ſome of thoſe (I fear)
Who, me oppreſt, will tremble to appear,
You, ſhall be welcomed, with come ye bleſſed,
Who fed, and cloath'd me, when I was diſtreſſed.
Theſe things conſider'd, this, *which I begun,*
Pretending ſome reproof, *intendeth none:*
But, rather, is, (that debts be not forgot)
A memorandum *only, or a* note,
Subſcribed with my hand, for intimation,
That, you, *with* me, *ſhall have his* obligation
Whoſe word is paſs'd already to reſtore
Whatever ſhall be lent unto the poor:
And, who, doth good to every one intend,
Whoſe heart he moves, the needy *to befriend.*
Yet, that, mean time, I may not failing be
To pay as much in hand, as lies in me;
Receive this Benediction. *Whenſoere*
The day of fiery tryall *ſhall appear,*
To prove your Faith, *and purge you quite from all*
Your ſelfnes: *which ere long time will befall.*
Let, then, your Faith *be ſtrong, and* GOD *be ſeen*
A friend *to* you, *as* you *to* me *have been:*
And let your charity before him ſtand,
To manacle, and weaken every hand,
That would oppreſs thoſe, whom you leave behind:
Let them GODS *favour, in all troubles find:*
Be ſafe preſerved, in all times, and *places,*
By his free mercies, *and* preventing Graces;
And let this prayer, *ſtil, about* GOD'S *Throne*
Be fluttering, till he ſaith, ſo be it done.

Theſe *Verſes,* for his large *benevolence*
Were, for a long time, all his evidence.

Nor

Nor would he more receive, though many a time
Security was offer'd unto him.
And, once, it was in words like theſe, denide:
When firſt I your neceſſity ſupplide,
My *purpoſe* was not, meerly to relieve
Your preſent need; but, likewiſe, ayd to give
That, by your own *endeavour*, (with my coſt)
You might recover that which you have loſt.
The *State*, hath no part ſatisfied, yet,
Of your allow'd, and overlong due *debt*:
And, till that ſhall be done, I will expect
No *payment*, neither ought to that *effect*.
But, his *aſſiſtance* having made me ſtrong,
That, to recover, which had been by wrong
Detained from me, in a private hand;
(And having ſomwhat more at my command)
I thought my ſelf oblig'd (as I was able)
To render ſome returns proportionable
To my Eſtate. So, he accepts, at laſt,
Security for part, and left the reſt;
(Of which, to him, I ſomewhat yearly brought)
Without his asking, as expecting ought
(By any thing expreſſed) untill that,
Were pay'd me, which is owing by the *State*;
Or, till the reſidue, I could repay,
By ſome enablement another way.
This, ſhews it is no frivolous occaſion
From whence this *Poem* ſprings; or, *Obligation*
To be as inconſiderable, ſlighted
Which *me* to this acknowledgment invited:
But rather, in regard of GOD, and *Man*,
An act, which ought, as fully as I can
To be expreſt; That, for it I might give
The *praiſe* to GOD, and, men th' *example* have.
For, by his *charity*, GOD'S love appears:
I was, thereby, preſerved many years

From

From periſhing: Thereby, likewiſe, together
With that aſſiſtance, which I had from other
Concurring helps, (which have the ſame way, been
To me by GOD'S good providence, ſent in,)
I got to be poſſeſſor of the *gate*,
Of thoſe, who were mine enemies of late;
And, thereby, alſo, partly to expreſſe
To others, in their need, my *thankfulneſs*.
Thereto, the Noble, and much Honored
Bradſhaw, and *Dixwell*, ayde contributed,
Among ſome others, who are not forgot.
Although their kindnes, I here mention not;
Yea, GOD, for me, ſo likewiſe, did diſpoſe
The *purpoſe*, of my avaritious *foes*,
That, doubly, it advantag'd me, and more
Then all thoſe *loving friends* had done before.
Which, ſuddenly improoving my Eſtate
Beyond, what I did hope, or aimed at;
The *World* doth ſeem to think, and ſome do ſay,
That, I, to thrive, have practiſed her way;
And, on my conſcience, would now love me too,
If, truly, ſhe beleev'd it had been ſo:
For, nothing renders her, a *Foe* to me
But, that ſhe fears my *words*, and *deeds* agree.
And, that, though baits, and ſnares for me are laid
To ſerve her ends, I ſhall not be betraid.
Now, having finiſhed this little *ſtory*,
Which hath a neer relation to GOD'S glory
As well as to the honour of my *Friend*,
With ſome brief *inferences*, I will end.
But, leſt, theſe may detain you overlong,
Here pauſe; and read them, in the following *Song*.

The

The fourth *CANTO.*

Of Chriſtian love, *the large extents*;
The ſad, the bad, the mad events
Of diſcord, *here the* Muſe *diſplaies*;
That Idol SELFNES *open laies.*
Some other things to heed commends,
And, then, with praiſe, *and* Prayer *ends.*

WHat ſhall that *Muſing* profit, which affords
Nothing but bare *Relations*, or meer *words*?
Or, what will things avail, that ſhall be read,
Concerning thoſe, who ſleep among the *dead*
If no advantages at all they give
To benefit, or better thoſe that *live*?
Sure none; Leſt, therefore, theſe may juſtly paſſe
For tingling *Cymbals*, or for founding *Braſſe*,
Some uſeful *notes*, or *notions*, ile diſcover
On this *occaſion*, ere I paſſe it over.
And though I cannot *talk*, as others do,
Ile *preach* my way; and, preach to purpoſe too.
Of many things, which merit mention may,
Wherein my *Friend*, hath pattern'd out the *way*
Of *walking*, and of *practiſe*; three things, here,
Shall be inſiſted on, as thoſe that are
Deſerving ſpeciall heed: Such, as (if we
Well imitate) a true ALL HEAL ſhall be:
End all *Quarrels*; Take off, from our eyes
The blinding *ſcales*, and *filmes* of *prejudice*
Which keeps us dark, and from a right perceiving,
of *truth*, and, in a wilfull *misbeleeving.*
An *imitation* thereof, would bring hither
Outward, and inward *peace*; and knit together

CHRISTS

CHRISTS diſunited *members* ſo, that *love*
Would ripen knowledg; *knowledg* help improve
A *ſaving Faith*; That *Faith* renew the *Will*;
A *will renewed*, would GODS minde fulfill,
And therewith ſo acquainted make us grow
That, we ſhould learn to *Act*, as well as *know*.
The firſt of theſe is *Love*; *love*, not extending
It ſelf, to *theſe*, or *thoſe*, but comprehending
All things *created*, with an *imitation*
Of CHRIST, by meekneſs in his *converſation*
With *Publicans*, and ſinners; and, with ſuch
As *knew* but little, and *beleev'd* not much.
Such, was CHRISTS *love*; and (if I do not miſs)
According to *man's meaſure*, ſuch was his.
For, though, that *vail of fleſh* which others wear,
And, that, which clothed him, when he was here,
Diſguiz'd his *inward man*, and made him paſs
For one of thoſe, who running of a *Race*
Doth beat the air in vain; yet, they, whoſe eyes
Obſerved him when he was neer the *prize*,
Saw, he had uſde the *means*, and choſe the *ground*,
Which beſt advantag'd him, and would be crown'd,
When, many, at a loſs themſelves would find,
Who, better *dicted*, and *diſciplin'd*
Were thought to be; For, none could know ſo well
What beſt befitted him, as he might tell.
Near to his latter end, he had attain'd
Such love to all, and, therewith, ſo unfain'd
A longing both to win, and to be won
Unto the *Truth*, that, he was *Fo* to none
So much, as to himſelf: and, by *forbearing*,
By *hopefulneſs*, *long-ſuffering*, *patient hearing*,
And *meekneſs*, without *bitterneſs of ſpirit*,
True *quietneſs* of heart he did inherit
Within himſelf; and waited, when GOD'S leiſure
Would of his *grace*, to others, fill the meaſure.

My

My cognizance of him, perſwades me ſo,
And, whether he thus perfect were or no,
It ſerves the turn, as well to let us ſee
What *you*, and I, and every man ſhould be.
Yet, of this Chriſtian temper I had proof,
To make it forth, with evidence enough.
For, though in *fundamentals* we agreed,
Eſſentially (as by what did ſucced,
Is manifeſt) yea, though we did accord
In one GOD, in one CHRIST, one *Faith*, one *word*.
One *will*, and *hope*; (as all true *Chriſtians* do,)
Yet, in ſome accidentall means thereto
We diſagree'd; yea, often, did diſſent
In ſome things, which 'twixt others made a *rent*.
And, I was oft, ſo earneſt in diſpute,
His *tenents* to diſprove, and to confute,
That, they who ſhould have heard us, might have judg'd
Not *me* to *him*, but *him* to *me*, oblig'd,
And that like *Paul* and *Barnabas*, at leaſt,
A parting, would have followed our conteſt.
Yet, though we both ſtood firm, to what we thought,
Nor loſſe of *love*, nor breach 'twixt us, it wrought;
But, rather, to each other kept us nearer,
The firmer in our friendſhip, and the dearer:
Becauſe we both knew, that, one *Judg* we had,
In whom *Atonement*, would, at laſt, be made:
Becauſe, we both intended, not that *He*,
Or, *I*, might conquer, but, Truth victor be:
And, this declareth his *deſerving*, more
Then all, that I have ſaid of him before.
For, what man els, but he, would not have thought
My *Obligations*, ſhould my ſoul have brought
In bondage to his *Judgment*? or, at leaſt
Kept me from owning mine, by *hot conteſt*?
Who els but he, would have continued on
His love, and bounty, unto ſuch a *One*.

As thwarted his opinions? and, not rather
Have made me ſcatter what he holp to gather?
Converted former *friendſhip*, into hate,
And, ſought to ruine me, in my Eſtate?
Which had with eaſe been done; ſince, at that time,
My chief *ſubſiſtance*, was receiv'd from him.
But, of his *judgment*, what er'e think I might
I knew his *love* was firm; his heart upright;
And, this beleef of no man, I could have
Who gave his *charity*, to make a *ſlave*:
Or, who from bondage did my fleſh unbind
To lay a greater Thraldom, on my mind.
No, (though from *ſervitude*, he ſet me free)
If he, thus cruel, ſhould to others be.
Nay, though a *King*, with me ſhould ſhare his *Throne*,
And prize me, as his chief *elected one*,
Were he a *Tyrant* over other men,
I could not give him *love*, for *love* agen:
Nay, further (be it ſpoke with reverence
To him I ſpeak of, and without offence)
Could I believe that GOD, in whom I truſt
Were (though he lov'd me) cruel and unjuſt,
I would not ſeek with him in Heav'n to dwell,
But, rather, go, and live alone in Hell.
For, he, that's with eſſential GOD delighted,
And, thereunto by hearty *love* united;
Should therewith feel to him, ſuch vertue giv'n,
As would tranſlate the *loweſt Hell* to *Heav'n*.
I fear, I go too high in my *expreſſions*,
Ile therefore ſtoop again, from theſe *digreſſions*
To ſpeak what's poſſible to be beleev'd
Of thoſe, by whom this cannot be receiv'd.
And ſhew them, in my common *ſtrain*, how far
From *Chriſtian love*, the greateſt number are,
Who moſt profeſſe it; that, affect they may
A far more excellent, and better way,

If

If *carnall luſts*, will give them time to read it,
And, their *ſelf-love*, admit of *Grace* to heed it.
It is not *love*, but cruelty in thoſe,
Who, would on others *conſciences* impoſe
Their *Yoaks*, or break the bands of *loving kindnes*,
Becauſe their *friends* have *weakneſſes*, or *blindnes*:
Nay, (which of *cruelties* appears the worſt)
Becauſe, they would not be, from that divorſt,
Which is their *comforts* chief preſervative;
And, without which, none happily can live
Here, or hereafter; And, when doing ſo,
To theſe *impoſers*, no true good can do.
What is a *friend* for; or, what better are
Thoſe *friends*, then *foes*, who neither can forbear
Nor help to bear, that Friends infirmities
With meeknes, whom he hath been pleas'd to prize?
But, beat the *lame*, becauſe, they cannot *run*,
Leave him that's *blind*, becauſe he ſees no *Sun*;
And, ſeparate from them, for that, which they
Would willingly diſclaim, and caſt away
If they were able; or, els, did not fear
They, thereby, *ſinners* againſt *Conſcience*, were?
Whereas, they rather ſhould with theſe abide,
To lead the *lame*; to be the *blind-mans* guide:
And, with *long-ſuffring*, to inſtruct the other,
Till he becomes a true *beleeving Brother*.
Oh! how far off! how far! are ſuch as thoſe
From imitating him, who lov'd his Foes?
(And dide to ſave them?) who purſue with hate
Their *friends*, for thoſe concernments, which relate
Unto themſelves alone? How far are ſuch
From loving them, who have offended much?
This temper at this time, is very rare,
For gen'rally almoſt, we bite and tear,
So barbarouſly, each others *fleſh*, and *fleeces*,
And rend CHRISTS Robes into ſo many peeces,

That, we ſeem rather *Woolves*, and *doggs*, then *ſheep*,
Belonging to that *Flock* which he doth keep.
Nor are *they*, only, Woolves in ſheeps array,
Who, thus their Woolviſh nature do betray,
But, ev'n on ſome of *us*, who of his Fold
Are *Members*, this, diſtemper doth lay hold.
Ev'n we forſooth, for whom our GOD hath done
So much of late; we, *we*, who look upon
Our ſelves at this time, as a People choſe
By ſpeciall *providence*, to ſcourge his *Foes*;
And, to be they, whom he firſt cals to bring
Unto his *Throne*, our *Everlaſting King*,
Whoſe *Banners* LOVE; Ev'n we, have here of late,
Inſtead thereof, advanc'd the *Flagg* of HATE
To be our *Standard*; and, the ſame diſplay
With as much virulency as we may
Againſt each other: Yea, againſt thoſe, too,
Who ſeek GOD'S *face*, as truly as we do.
Some of us, ſo aloft, our ſelves do carry
With hope of great atchievements *temporary*,
That, we forget from whence we firſt aſcended;
Slight them, for whoſe ſakes, we have been befriended;
None loving, but our ſelves; and looking on
All els, as if the *Earth*, for us alone,
Had been created; and all others, born
For objects of our hatred, or our ſcorn:
And, leave them unrewarded, by whoſe hands
The *ground* was won, on which our *building* ſtands.
Some of us, on a *ſpirituall account*,
To ſuch an *overweningnes* do mount,
As if, we only, were the men, to whom
Belongs that *Kingdom*, which is yet to come;
Or, as if *Heav'n*, for none els were ordain'd,
But, thoſe, who are among us entertain'd;
Bound up to our *Rules*; marked, with our *Prints*;
Or, qualifide with our *diſtinguiſhments*:

And,

And, ſo bewitch't are we, by our own *Dreams*,
With that, which we have Preach'd upon thoſe *Theams*,
That, if we take not heed, twill bring about
That *miſchief*, which we purpoſe to keep out.
For, we through want of *love*, are ſo devided,
By having *this way*, or els *that way*, ſided
To raiſe what others build up, or, in ſtriving
To raiſe a Babell, of our own contriving;
That, ſome perchance, may ſee the *Dragons tail*,
Swing once more over us, ere we prevail.
Yea, want of *love*, on all ſides, ſo *miſteaches*,
Here, ſuch *Obſtructions* makes, and there, ſuch *breaches*
That, we are like to make our *common Foe*,
An eaſie paſſage, where he could not go.
Yet, tis not poſſible to make us wake
From our vain *Dreams*, a ſafer courſe to take;
Unles, GOD, ſhall, our *Adderlike deaf ear*,
Pierce by ſome ſtranger *charms*, then, yet, we hear:
For, they are thought to ſpeak words moſt in ſeaſon,
Who ſpeak moſt *impudently*, and leaſt *reaſon*:
In which beſottednes, if he walk on
Much longer, as too long time we have done,
(Acting, as if we thought, to ſhew, our folly
Would be an argument to prove *us holy*.
And drive ſtill furiouſly againſt each other,
As if all ſhortly would be mad together,)
They, will not much miſtake therein, who ſhall
This Iſle, Great BEDLAM, now Great BRITAIN call.
The other *vertue*, of my now *dead Friend*,
Which to our *imitation*, Ile commend,
Is, to be zealous, in the pulling down
Of our great *Idol*, now, more famous grown,
Then was *Diana*; and, ador'd by us,
Much more then ſhe was once, at *Epheſus*.
That weak, that baſe, that deſpicable ELFE,
Cal'd SELFNES, which, man ſets up in himſelf;

 And

And, for whoſe ſervices, and *adoration*,
We from all things within the whole *Creation*,
Make *patterns* to our ſelves: And, not of theſe
Alone, make we *fantaſtick images*
But, of things alſo, which had neither *birth*,
Or *being*, on or underneath the earth;
Neither within the *water*, *ayr*, or *fire*,
Or any where, in lower place, or higher.
This, is that *God*, which now is worſhip'd more,
Then *Baal*, and all thoſe *Idols* heretofore,
Which did provoke to wrath. There, are our *loves*
Moſt fixt. Thereto, our *Temples*, *Altars*, *Groves*
Are conſecrated; and, what els, beſide
Whereby, an *Idol* may be glorifide.
Thereto, thoſe *Tithes*, thoſe *Duties*, thoſe *Oblations*,
Thankſgivings, *Prayers*, ſolemn *Obſervations*.
All *forms*, and *ceremonies*, (whether taught
By *truth*, or, *ſuperſtitiouſly* in brought;)
Our *Governments*, our *Parliaments*, our Laws,
Our *Armies*, our unjuſt, and *righteous Cauſe*;
Our *Conqueſts*, all our *wiſdom*, all our *wealth*;
Our *honor*, *beauty*, with our *youth*, and *health*;
Our *righteouſnes* (if we in us, have any;
Our *wickedneſſes*, (whereof we have many;)
Ev'n *Scriptures*, *Judgments*, *mercies*, *Sacraments*,
With what els, GOD ordains, or *man* invents,
Are all, by ſome among us, now converted,
(Or, rather, to ſpeak properly, perverted)
Some way to ſerve, as to advance the praiſe
Of SELFNES, that great *Idol* of our dayes.
And, ſome, who *vote*, and ſpeak againſt it more
Then *many*; more, then *any*, *her* adore.
Moſt, who pretend, to ſerve the *Common-weal*,
Do moſt intend, from thence to rob and ſteal
Wherewith, to ſacrifice before the *ſhrine*,
Of that lou'd *Idol*; which doth glare, and ſhine,

With

With *jewels*, *gold*, and thoſe *embelliſhments*,
Which ſhould have been the publike *Ornaments*,
They, from poor *Orphans*, and ſad *Widdows*, tear
Their Garments, for their pſeudo-god to wear:
Pluck from their hungry mouths, their bread and meat,
For that devouring *God* of theirs to eat:
And, then, for his *drink-offerings*, pour forth floods
Of faithfull ſervants, Friends, and Childrens bloods.
Moſt, who pretend true *Juſtice* to maintain,
Do more contend, to wrong thoſe who complain,
Then how to right them; that thereby they may
Make *innocents*, this curſed *Idols pray*:
And, to their *faithful friends*, are moſt ſevere;
Either, to make a ſhew, as if they were
Impartiall: or, perhaps, thereby, to pay
A good *deſert*, the clean contrary way.
Moſt, who pretend to *charity*, do give
Either, in hope they, thereby ſhall receive
Some benefit; or els in hope to raiſe
A Monument, or Trophie of *ſelf praiſe*:
And few out of a tendernes of heart,
Give, to releeve, or to reward *deſert*.
Moſt, who pretend to *friendſhip*, do but buy
With complements, or ſome cheap courteſie,
Their *ſelf* advantages; and, to more charge,
When they are put, it is but to inlarge
Their *ſelfnes*, and, ſome way thereby, among
Such other ends, to make their party ſtrong.
For, when unſerviceable, theſe are grown,
They caſt them off, as Perſons never known.
Yea, when the times doth come, which truly ſhows
Who is a *Friends*, they then become their *Foes*.
Moſt, who pretend for GOD, that *vertue* fain
For nought; with them, *is godlines*, but gain.
They frequently, more bold with him do make,
Then with all others; and from him dare take

What ere they can, to ſacrifice unto,
This *Idoll*; and ſuppoſe no wrong they do.
Yea, thoſe pert *Jewiſh women*, who had given
And, would *give* ſpice Cakes to the *Queen of Heaven*
(And had befoold their Husbands to conſent
That, them they ſhould, in GODS deſpight, preſent,
Took not his Oyl, his pure Wheat, and his ſpices,
To make, their wicked wilfull *Sacrifices*,
With bolder impudence, then many a one
Among us, for this to Idols uſe have done.
A *Spirit*, *being*, GOD, in no need ſtands
Either of *Churches*, *Tithes*, or *Rents*, or *Lands*,
Or *Forms*, or any of thoſe other things,
Which, for GODS worſhip, our *devotion* brings:
For, theſe will do his *deity* no good:
But, *ſelfnes*, is a God of *fleſh*, and *blood*,
That will be highly pleas'd with thoſe, *oblations*
Which GOD Almighty, counts abominations,
If not made uſe of, with all circumſtances,
Which, in a right way, *piety* advances.
And, therefore, we do purpoſe (if we may)
To take them, for this *Idol*, quite away.
But peradventure, ere effect that finds
We may be taken hence, or change our minds.
This, is in every heart, the *Antichriſt*,
Which doth uſurp CHRISTS Temples, and reſiſt
His raigning there. There, *paramount* is he
(Though other *Antichriſts*, there, alſo be)
His chiefeſt oppoſite; and gives offence,
More then his *Foes*, of greater eminence.
The *Devill*, doth in the World, againſt him rant,
As his chief Foe; In his *Church militant*,
(At large) *The man of ſin*; And. *this*, or *that*
Corruption in each individual *State*
Or *Congregation*: But, *this*, hath alone
In every *ſingle man*, the *ſupream Throne*

Of

Of *oppoſition*; though, ſometimes, appearing
In one *beloved ſin*, and ſometimes wearing
Another *habit*, as it beſt befits
The *place*, or *perſon*, where, inthron'd it ſits:
And, though the *Devill*, *Turk*, and *Pope*, and all
Whom, in their *ſphears*, The *Antichriſt* we call
Should down be thrown; we ſhal rejoyce in vain
If, in our *hearts*, this *Antichriſt* ſtill raign.
This, is that *Idol*, which prolongs our woes:
This, is that *Idol*, which, if ere we loſe
Our preſent *hopes*, is that, which will effect it:
And, I do more then probably ſuſpect it.
This, is the laſt thing, my *deceaſed friend*,
Declaim'd againſt, before his latter end,
As likely to be that *abomination*,
Which will occaſion here, a *deſolation*;
If not deſtroy'd, or, at leaſt, debaſed
Within thoſe *Temples*, wherein it is placed.
This *Idol*, hath in every heart a *ſhrine*;
Yea, (though I hate it) doth poſſeſſe in *mine*
The *inmoſt room*; there, ſcrewed in ſo faſt,
That, thence, I fear, it hardly will be caſt
Till all that *Fabrick* ſhall be broken down,
Wherewith it is incorporated grown,
It knows what now I think, what now I *write*,
And ſticks the cloſer to me, in deſpight
Of all that I can think, or *ſay*, or *do*:
Yea, and by means of this *performance* too,
The more exalted in my heart will be,
If, GOD himſelf, ſhall not deliver me.
But, he will add ſufficiency of *Grace*;
For, I intend ev'n in that very place,
Where fixt it ſtands, to ſacrifiſe the *Beaſt*
With all the *trinkets* of *ſelf Intereſt*:
Which, if I can do, while 'tis fixed there,
Will better pleaſe, then if *deſtroy'd* it were.

Another

Another *Virtue* in my *Friend*, no leſs
Deſerving heed, was *Conſcientiouſneſs*
In *words* and works; whereof, an imitation,
Would bring much happineſs unto this *Nation.*
For while *good Conſcience*, entertain we ſhall,
It keeps a never-ending *Feſtivall*,
Which gladdeth more the heart, then when we feaſt
To entertain our beſt beloved *Gueſt.*
If ſleighted; it becomes our greateſt *Fo*:
If cheriſhed; it ſuch a Friend will grow,
That, when all elſe forſake us, and abuſe us;
When they oppreſs, and cauſleſly accuſe us;
When opportunity the *Devil* wins,
To muſter up againſt us, all our ſins;
When, GOD perhaps, doth lay upon us too,
A heavy hand: when *Death* (as it will do)
Arreſteth us, our *countleſs debts* to pay,
And, to his *dungeon* carries us away;
Ev'n then, when all our *honors* and our *wealth*,
Our *youth*, our *ſtrength*, our *pleaſures*, and our *health*,
Shrink from us; when, our *beſt beloved Friends*,
Our *wives* and *children*, upon whom depends
Our greateſt earthly comforts, will forgo us;
Lodg us among the dead, where none ſhall know us;
And, leave us without ſuccour, all alone,
To give account for that which we have done:
Then, will this *Friend*, if well we cheriſh her;
(Yea, though ſhe formerly abuſed were,
If we be forrowfull for our offence
And reconciled by true *penitence*)
Will go along with us unto the *Grave*;
Remove all thence, whereof, we dread may have;
Sleep there with us, whileſt there we ſhall remain;
Riſe with us, when we ſhall ariſe again;
And, make us there, with joyfulneſs appear
Before that *Judge*, when other men ſhall fear:

For,

For, having in this life, the privileges,
Of our *Accuſers*, *Witneſſes*, and *Judges*,
(Which none elſe hath by our *terreſtriall Laws*,)
Before hand, ſhe determineth our *Cauſe*.
She, by the *Law* that's written in our hearts,
Doth judg us; and no jot from that departs;
So that no *Soul*, can juſtly counter-plead,
An *Ignorance*; or ſtand in any need
Of an Interpreter, or, *witnèſs* brought,
To teſtifie, of what, was *good or nought*:
For, none, will ſhe condemn for that *offence*,
Whereof, he bringeth not an evidence
Within *himſelf*, to clear, or to condemn,
For that, which is objected unto them.
And, whoſoever to this *judgment* comes,
Shall blame *themſelves*, and juſtifie her dooms.
Look therefore that you *keep* this *Judg* your friend,
And that, by your fault, ſhe who will pretend
To be this *Conſcience*, be not entertain'd
Inſtead thereof: For, *Conſcience* may be ſtrain'd
So far, and by accuſtomed refuſing
Good counſell; and by wilfully abuſing
Her juſt reproofs, till her away we chaſe
And let an evil conſcience take her place.
And, what events, may afterward euſue,
I leave it, to be thought upon, by you.
How, we may know a *Conſcience* rectifide;
How, to preſerve it, we may means provide;
How to recover it again when loſt;
Time to compoſe a large diſcourſe would coſt.
To ſound the *depths*, I therefore will forbear,
And onely add, for your example here,
What, by occaſion of my *Friend*, that's gone,
I have, ſince his departure, muſed on.
Good Conſcience, whereof high eſteem be made
Three *Objects* hath; to which there muſt be had

A due reſpect, aſunder, and together,
Without neglecting, what belongs to either;
Except in things, wherein the *leſs* is debter,
To wave his due, for that, which is the *greater.*
GOD is the *firſt*; our *neighbours*, or our *brother*
(In ſome reſpects) the *next*; our *ſelves* the *other*;
Whoſe welfare, in ſome caſes, may before
The *ſecond* be preferr'd, and render'd more:
Becauſe, it is the *Rule* whereby to ſquare,
That *love*, which to our *neighbours*, we ſhould bear.
Our *duties* to all theſe, were in the *heart*
Firſt written; and renew'd again, in part,
By *common grace*: But, *ſin* hath ſo defaced
That *Table*, and that *writing* ſo much raſed,
That, we muſt ſeek to make up that *Record*
By what, GOD hath ſupplied in his *Word*;
And, they, who would preſerve the *conſcience* fair
And blameleſs, to that *Glaſs*, muſt oft repair;
Which, (by that aid, which GOD to add will pleaſe)
Shews us, our ſeveral duties, to all *theſe.*
All they, whoſe *Conſcience* is this way renew'd,
Know what ſhould be embrac'd, and what eſchew'd.
Such, will not of his honor, GOD, bereave,
To ſave their *Countrey*; nor, their lives to ſave,
Spoil or betray that; nor, themſelves deprive
Of ought, which they to ſerve *theſe*, did receive
Through *cowardiſe* or *ſloth*; nor, to enjoy
The pleaſures of the *fleſh*, the *Soul* deſtroy.
To GOD, they will not make a ſacrifice
Of *guiltleſs blood*; or, honour him with *lies*:
Or, offer to him things achiev'd by ſtealth,
By fraud or rapine; nor their *Common-wealth*
Repair, inrich, or ſtrengthen, by *oppreſſions*;
By tollerating any known tranſgreſſions,
To *Piety* deſtructive; or, to that
True *Juſtice*, whoſe defect, may ruinate

Humane

Humane ſociety; either, by fearing
To draw their ſwords againſt a *Tyrants* daring;
Or ſeeking, by a *warlike way of murther*,
How, to inlarge their *territories* further;
In hope of needles gain, or fruitles glory,
Rais'd out of *black deeds*, by a *bloody ſtory*:
But, perſecute the troublers of their peace,
Till *ſafety*, may be ſetled; and, then, ceaſe:
That, throughout the World it may be known,
They ſought not to inlarge, but ſave their own;
And to diſable thoſe from doing wrong,
Who, els, would all the World embroyl, ere long.
Such, will not make their *Publique Faith* a ſcorn,
That they who live, and they who are *unborn*
May in times future, be diſcourag'd from
Aſſiſting, when another *need* ſhall come;
And, let all, rather unto ruine run,
Then truſt, what is not to be truſted on.
Such, will not (as in times of need they may)
Take ſome mens lands, and livelyhoods away,
The *Publique* to ſecure, without ſupply,
For loſſe of that, which it was ſaved by:
But, to each *private ſufferer*, reimburſe
Their *private damage*, from the *Publique purſe*.
Such, will not miſemploy their *Powr*, in place
Of *ſupream Truſt*, unjuſtly, to diſgrace
Their *faithfull ſervants*, upon bare ſurmizes,
On miſreports, which *evill will* deviſes
To blaſt their credit, ruine their *Eſtate*,
(Perhaps their lives too) by objecting hate
Which is untrue. For, they not being there
Who could refute that, wherewith charg'd they were,
(Nor ſuffred to take notice, from whoſe tongue
They, in their abſence, did receive that wrong)
A *prejudice*, doth bring a cenſure on them,
Which ere they can prevent it, hath undone them.

If

If they *good conſcience* have, who thus can do;
Ile think, the *devill* hath ſome conſcience too;
How feared are the *conſciences* of thoſe,
Who, give their *friends*, much leſſe reſpect then *foes?*
Obliging them by favours whom they fear,
Would els be traytors, (or perhaps ſo are)
And diſoblige *true men*, becauſe, they know
No injury can make them leſſe then ſo?
What conſciences, have they who do pretend,
The *Publique* hath not, to releeve a friend
That's periſhing; and, yet the ſelf-ſame day
(Though no need were) profuſely give away
Large ſums among themſelves; and gratifie
Thoſe men, who with their faction do comply?
(And own their ways, opinions, and deſigns)
As if they did poſſeſſe, the *Indian* Mines?
What *Conſciences* have they, who pay ſome worſt,
Who merit beſt; and laſt, who ſerv'd them firſt?
Provide for thoſe; who for *ſelf-ends* do ſerve;
And let the *Common-wealths* true ſervant ſtarve?
Give ready Coyn to ſome; and unto them
Who did the ſame *work*, at the *ſelf-ſame time*,
Not any thing at all? except, perchance,
A *Warrant*, *Order*, or an *Ordinance*,
Which by begetting others, doth ſtill add
New troubles, and expence to what they had;
And without profit, ſo inlarge their coſt,
By pretious time, and tedious labour loſt;
That, if at firſt, their debts they had forgiven
(And added ſo much more, to make all even)
To get a flat deniall; ſome, had gain'd
Much more thereby, then will be now obtain'd,
Though they were pay'd to morrow? One, I know
Who by experiment, hath found it ſo;
Yet, ſome of them, who may this conſcience own,
Would ſeem to think, great things on him, beſtown:

Becauſe,

Becauſe, Gods mercy, other wayes ſuppiles
That, which to him, their *Juſtice* yet denies.
What partiall *Conſciences* are alſo theirs?
Who, in eſtabliſhing of juſt *Arrears*,
Gave ſome full *Intereſt* for debts delay'd,
And none to others, for like debts unpay'd
Ten ſummers after; and, which may, before
They are diſcharg'd, ſtand charged ten years more?
And then at laſt, perhaps, aſide be lay'd
Among thoſe debts, that never ſhall be pay'd?
From ſuch corrupted *conſciences* as theſe,
Hath ſprung our *Epidemicall diſeaſe*:
Thoſe manyfold complainings, in our ſtreets,
Wherewith each friend his ſad companion greets:
Thoſe ſcandals, which are publiſh'd in diſgrace
Of perſons, who were lately in the place.
Supream Truſt: hence, alſo, flows that hate,
The Quarrels, diſcontentment, and debate,
Which is amongſt us: Hence, thoſe hazzards riſe
Which make us fearfull, and our Enemies
Still hopefull, that, it either ſhall occaſion
Some broyl *within*, or, ſome without *Invaſion*.
And, if I may beleeve what my heart tels,
That, which they do expect, or ſomewhat els
Equivalent, will ſhortly come to paſſe,
If we *below*, and they who are in place
Above us, make not conſcience of our wayes
More then we have done, in preceding dayes.
For, if there be a GOD, as my ſoul knows
There is, by that, which daily from him flows:
If there be *devils*, as I know well to,
There are by what, I ſee their ſervants do.
GOD, or the *Devill* will to us appear
By ſome new *Act* of *Grace*, or *work* of *fear*,
To purge hearts, from death procuring *works*,
And that *hypocriſie* within them lurks;

And

And keep us to the *rule* of doing *ſo*,
To others, as we would be done unto.
Of which good practiſe, whilſt he here was living
My *Weſtrow* (having by examples of giving)
Deſerved to be a pattern, I, contrived,
This way, of having him, again revived;
That, I, and you, and others, by the light
From hence reflecting, may walk more upright.
Lord, let theſe overflowings of my Spirit,
Which, in themſelves have neither powr, nor merit,
Produce forth good effects; and not be found
Like that, which gives an uſeles, empty ſound.
Let it be ſome way, fruitfull unto them,
Who had relations in the fleſh *to him,*
Who, hereof gave occaſion; *and, ſome way*
To every Reader, who peruſe it may;
And, not a memorandum only be
To other men; but, likewiſe unto me.
Vouchſafe me grace, whilſt, here I live to ſerve
(*In this my* Generation) *not to ſwarve*
From my appointed work; *but to perſever*
In doing it, with vigilant endeavour,
That, of my Talent, *when I muſt appear*
To give account (which time approacheth near)
I may be faithful *found, and to that* joy
Admittance have, which nothing can deſtroy.
Let neither fears, *nor hopes, neglects, or wrongs,*
Deter from doing what to me belongs:
And, though my faculty *hath ſmall eſteem,*
And needles to the World, *perhaps, may ſeem,*
In thoſe affairs *which may be pertinent*
To thy great work: make it a ſupplement
Of ſome good uſe; that, times to come may ſee
My wither'd leaves, *did help adorn the Tree*
During that ſeaſon, wherein cloth'd it ſtood;
And, were for cure of ſome diſeaſes good.

Of

Of what, in others, to be good, or ill,
I have obſerv'd; let application, ſtill,
So to my ſelf be made, that what I ſaw,
To be amiſſe in them, may me withdraw
From erring paths; and, in their ſteps to tread,
Who have uprightly walk'd, (alive or dead.)
That, I may truly foot thy meaſures, *too,*
As well as pipe them out, to thoſe that do:
Leſt, I my ſelf, a Reprobate be found,
When all things have compleatly daunc'd their round.
Let not the Revolutions, *or the* changes,
Or, that prevarication *which now ranges*
Throughout the World, *me, from my* ſtation *carry;*
Or, cauſe me from good Principles to vary.
But, in the ſtream, *of all thoſe great* diſtractions,
Diffring opinions, counter-marching actions,
Plottings, deſignings, threatnings, and pertakings,
Whimſies, Chimeras, doubtings, and miſtakings,
Fawnings, and frownings, praiſes, or diſgraces,
Wants, and aboundings, in all times, and places,
So ſteddy keep my Judgment, *and ſo clear,*
That, all my Life, I firmly may adhear,
To truth, *and* honeſty; *and, plainly ſee*
What man *intends, or is deſign'd by thee,*
And, whatſoere, without me, makes a din;
Let, me have alwayes, peace, *and* joy, *within,*
My life, hath been a Warfar *to this day;*
And troubles multiply: Yet, if it lay
Within my powr, to chuſe what other lot
The beſt man living hath, (or I have not)
And, might my ſelf, my own ſelf being *make;*
Let me no comfort, in my Portion *take,*
If, I, would chuſe aught els, but that which now
I have, and thy free mercy, *ſhall allow:*
For, of thy love, *ſo well aſſur'd am I;*
Of what, within thy pow'r doth alſo-lie:

And how, thou beſt knowſt, what for me is beſt,
That, on thy Wiſdom, Powr, *and* Love, *Ile reſt.*
I, love to ſee the doing what thou doſt,
(*Oh* GOD ! *moſt* holy, powrful, wiſe, *and* juſt)
And, therefore, though my fleſh *be terrifide*
By thy approaches, and, oft loth to bide
Where, I may ſtand to ſee thee marching on,
And doing, here, ſuch things as thou haſt done:
Yea, though ſometime, ſuch horrors on me ceaſe,
That, they do ſhake my bones; yet naytheles,
My Spirit, *ſo is pleaſed, to behold*
Thoſe Judgments, *and thoſe* mercies *manifold,*
Which I obſerve; that, in no other time,
Nor, (might I chuſe) in any other Clime,
Would I have liv'd, ſave where I might have ſeen
Such things, as have to me diſcovered been:
No, though thy Judgments, *which, now on us be,*
Have, in the fleſh, *with others, wrapt up me,*
For, whatſoever former times *afford;*
Whatever, hath been written in the Word;
What ſigns, *or* wonders, *have been to thy glory*
Recorded in prophane, *or* facred ſtory,
Hath been a new tranſacted, in my dayes.
So, have I ſeen the River, *and the Seas*
Made paſſable: So, have I ſeen thy wonders
In blood, *and* Vermine; *in* fire, hail, *and* thunders;
And, in thoſe other dreadfull ſigns, *whereby*
Thou, heretofore didſt Pharaoh *terrifie;*
Myſteriouſly, or morally (at leaſt)
If not in all things, lit'rally expreſt:
And, have obſerv'd, that, they on other men
Have now, the ſame effects, which they had then.
To carnal wiſdom, *but events of chance*
They do appear; and, ſuch, to ignorance.
Great Kings, *and* Princes, *will not yet be wiſe,*
But fool themſelves, with vanities, *and* lies;

And,

And, are like Pharaoh, *daily hardned ſo,*
As if they dared thee, thy worſt to do.
Yea, their inchanters, *though they cannot ſtand*
Before thee, (and acknowledg tis thy hand,
Which is upon them) do endeavour ſtill,
To ſeek themſelves, and to reſiſt thy will.
And, all of us, almoſt as heedles are,
Of what thou doſt, as Jacobs *offs-pring were.*
Thy Judgments, mercies, threatnings, promiſes,
The ſeverall cauſes, *and* effects *of theſe,*
Have been to me, exemplifide *a new,*
By that, which hath been offred to my view:
Th' occurrances, betwixt thy Friends, *and* Foes,
Long time ago, foretipifying thoſe
That ſhould ſucceed, (and, were for Preſidents,
That like proceedings, *would have like* Events
Throughout all ages) I've ſeen parallel'd
By thoſe, which with mine eyes, I beheld:
And, by thoſe tipes, *compar'd with what I ſaw,*
Did, ſometimes from them ſuch concluſions *draw,*
That, I foretold, when few beleeved me,
What, they and I, have liv'd, fulfil'd to ſee.
And, though, thou art not pleas'd to let me know,
Perſpicuouſly, what is approaching now:
Yet, I ſee dim appearances, *whereby*
I may ſuſpect a miſchief *drawing nigh.*
A Cloud, *which like a* mans hand *ſeems to be,*
Or, els, a mans hand, *like a* Cloud *I ſee*
Threatning a ſtorm. *I ſee, me thinks, oh!* Father,
Vapours *far off diſperſt, begin to gather*
Into divided bodies, whence may break
A voice of Thunder, *and things dreadfull, ſpeak,*
With ſad events; If we with ſpeed repent not;
And, thou, *the* plagues, *which we deſerve, prevent not.*
Oh! therefore, turn our hearts; and unto thee
So, from our own wayes let us turned be,

That, thou maiſt ſtill continue thy compaſſion,
With thy accuſtom'd favours, *to this* Nation.
And, my beloved *Brethren*, for whoſe warnings,
I, thus adventure my dim *fore-diſcernings*
To publique cenſure, though not for my ſake,
For your own ſafety, notice of them take:
And, of your vanities, repent with ſpeed;
That, *Judgments*, but conditionally decreed,
May be averted: And, that, thoſe *good things*,
Of whoſe approach the *ſeaſon* ſymptoms brings,
Deferred may not be: For, there is, yet,
Somwhat, to be *removed*, which doth LET,
That *Kingdoms* coming, for which, many pray;
And, that *Removall*, muſt prepare the *Way*.
If, GOD, this *way*, by *judgments*, muſt inforce,
It will, for us, now living, be the worſe;
And, we ſhall bear the ſtrong pangs of that BIRTH
Which, that myſterious WOMAN will bring forth,
On whom, the DRAGON waiteth to devour
The MANCHILD, who (deliver'd from his power
By his *Almighty Father*, and our GOD)
Shall rule the *Nations*, with an IRON ROD.
But, if we willingly remove from hence,
That LET; it ſhall produce a *recompence*,
Which will requite our labour, and deſtroy
The great *Obſtructer* of our promis'd *Joy*.
Here, I had done. But ſomwhat, preſſeth in,
On which, I could anew again begin.
It doth not much concern my *Theam*, I know;
But, what, of that? It may concern you, tho.
My *Muſe*, oft times, when ſhe is on her wings,
Wheels from her Game, to unexpected things
Which come to view; and, thereby more hath won
Somtimes, then if aſide ſhe had not gone.
So, may ſhe now; Ile therefore, let her fly
At what ſhe ſees, although I know not why.

The

The *Kingdom* look'd for, ſeems to be near
By many tokens, which to me appear,
As well upon the *Governments* of thoſe
Who, thereto are profeſt, or ſecret *Foes*,
As on the SAINTS: For, when I was but young,
(And ever ſince my *child-hood*, all along)
I, thereto had an eye; And, in this *clime*,
(Or *little World*) I've ſeen within my time
Four *Governments*, almoſt as differing
Both in the *roots*, from which they forth did ſpring,
And *diſcipline*, as DANIELS *Monarchies*:
And, much, to be conſider'd, in them lies,
To make me to beleeve, that, CHRIST is ſhaking
The *Worlds foundations*; and, approaches making.
The firſt was, when much ſam'd ELIZABETH,
Raig'nd here; In whoſe time, (though I drew my breath
Not thirteen years) I, obſervations made
Of things, then ſaid and done, both *good*, and *bad*,
More then my age did promiſe, and, er'e taught,
Was to the beſt part, of my *knowledg* brought.
During this *Monarchy*, I did perceive,
Sincerity, begin to take her leave;
That, *Chriſtian zeal* abate, and cool again,
Which was ſo hot, when ſhe began to Raign;
And, introductions of ſuch *deviations*,
As, both forego, and foreſhow *alterations*.
Yet, that, which then did ſeem to keep in aw
Theſe *Nations*, was, the GOSPEL, and the LAW.
Next her, out from the *Caledonian Wood*,
A *ramping Lyon* came; and, up he ſtood.
As, he firſt got this pow'r, he kept the ſame,
By acting of the *Fox*, and ſeeming tame.
To his devourings, he impos'd no meaſure:
The *Law* he govern'd by, was WILL, and PLEASURE;
And, he purſude, what he deſign'd at firſt,
As far, as any *crafty coward* durſt.

More

More ſtoutly, his *Succeſſor*, carried on,
Then politickly, what his SIRE begun;
And after many ſtruglings, and much coſt,
Himſelf, his *Kingdoms*, and *deſigments* he loſt.
Yet, for that *Government*, thus much Ile ſay,
Juſtice and *piety*, wore in that day,
The faireſt *out ſide*; and, were trim'd about
With many *Ornaments*, now, nigh worn out;
And, *goodnes*, had a very glorious *ſhell*,
Although the *kernels* therein prov'd not well.
Againſt this *Government*, the People roſe,
In throaning them, whom they themſelves had choſe:
And whilſt they were continu'd on the *Throne*;
NECESSITIE, was law, for what was done:
Which *Law*, to lengthen, and corroborate,
They, new NECESSITIES did ſtill create;
Till their *Adorers*, did their Pow'r contemn,
And, found great need of all things, but of THEM.
For, by indulging *ſelfnes*, they deſtroy'd,
What had, by *ſelf-denial* been enjoy'd;
And made themſelves ſo rich, and ſome ſo poor,
That, now, the *Peoples choice*, is out of dore.
Yet, whilſt they kept the *Throne*, GOD, by them wrought
Effects, which will not wholly come to nought:
For, though *ſelf-ſeeking*, moſt prevailed then,
There were among them, *good*, *and righteous men*,
(To GOD, and to their *Country* ſerviceable.)
Whoſe *number*, had it been proportionable
To *ten*, for each five *Cities*, *Towns*, or *Shiers*;
Had made the *work*, reſerv'd for others, theirs.
The SWORD, hath now, obtain'd the *ſoveraign pow'r*,
Let it, Oh LORD! protect, and not devou'r.
Let, it take notice, that it is prepar'd,
The *Vineyard*, only, to ſecure and gard,
(Or, cut away thoſe Plants, which might annoy
The fruitfull *Vines*, and their ſweet grapes deſtroy)

Not

Not to poſſeſſe the ſame as if it own.
Let us (although the *pow'r* thereon beſtown,
Should be abus'd) obediently attend,
Till to the *raign*, thereof, thou ſetſt an end:
For, when thou pleaſeſt, thou, canſt in one hour,
Make it deſtroy it ſelf, by its *own Powr*,
To rule us, thou haſt now advanced it;
Let us, for conſcience ſake, thereſore, ſubmit,
Whether it be for *future good*, or *ill*;
Becauſe, to have it ſo, it is thy *will*.
Thou canſt as well by *Arms*, as by the *Gown*
Rule peaceably, and make thy *mercy* known.
Although it be a *Sword*, that bears the ſway,
Let, it thine *Adverſaries*, only, ſlay;
Let none of thine, have any cauſe to fear it:
And, let it no wayes dammage thoſe that wear it.
Still, mindfull make it, for whoſe good, and ayd
'Twas firſt advanced, diſciplin'd, and payd:
Who, did contribute, what, firſt, made it ſtrong
To conquer: who, ſtill adds, what doth belong
To keeping of that *Powr*; and, let it not
Indanger thoſe by whom it was begot;
Wrong their *propriety*, whom it defended;
And whoſe juſt preſervation was intended;
Nor, breake thoſe antient *bounds* which kept ſhould be
'Twikt *man* and *man*; and, betwixt *man*, and *Thee*;
And, upon whoſe *Infringers* thou haſt laid,
Curſe, whereof, all, ought to be afraid.
Let it perform the works thereto appointed;
Make way for *Juſtice*, and for thy *Anointed*:
And, when the time deſign'd thereto is done,
Let it, to what muſt follow, yeeld the *Throne*.
The next, I hope ſhall be the LIVING-WORD.
Let his long look'd for KINGDOM come, Oh LORD!
Let over us, that *King* of *Nations* raign,
To whom, all *praiſe*, and *Glory* doth pertain.

For,

For, whatſoer'e this proves, that beſt will pleaſe us.
Come therefore, quickly: Quickly come, LORD JESUS.
Mean while, accept a ſacrifice of *praiſe*,
For what hath been vouchſafed in theſe days,
By way of *preparation*, to that *End*,
For which, in *Faith*, and *hope*, we do attend.
Accept of praiſes, from the *ſingle hearted*,
For all thy *Saints*, which are from hence departed;
And, for all thoſe, who ſhall make up the ſum,
By which thy Kingdom, will compleat become.
Accept my *Thanks*, for what thou didſt confer
On me, by him that's gone, and thoſe, yet here:
Accept it rather, for that *love* of thine,
Vouchſafed from thy ſelf, to *me* and *mine*,
By frequent *pledges*; and, for that *Free grace*,
Whereby before all time, I choſen was,
To be eternally made One with Thee;
And, in thy *ſelf*, accept them *LORD*, of me.

Thus, having my Friends *Obit, truly truly kept*
Six nights, *(whilſt others round about me ſlept)*
Here, that Contexture, *which conceiv'd I had,*
Is now produced, ſpun, *and* weav'd, *and* made.
'Tis true the Object, *of my* contemplations,
Was WESTROW: *But, from him, my* Meditations,
Roſe higher; *and my ſoul did contemplate*
Things, which concern theſe Nations, *and this* State;
And, thereupon, ſome hints, *are interweaved,*
Which will (if paſſed by, as unperceived)
Make this, which is, the Muſes *way of giving*
Life *to the* Dead; *to be, unto the* Living,
An ominous preſage; *at leaſt to ſome,*
Of death, *of* ſhame, *or, of worſe things to come.*

FINIS.

1661.

An Improvement of Impriſonment, &c.

[Hazlitt, No. 78.]

AN IMPROVEMENT

Of { *Impriſonment*, / *Diſgrace*, / *Poverty*, } Into { Real *Freedom*; / Honeſt *Reputation*; / Perdurable *Riches*; }

Evidenced in a few

Crums & Scraps

Lately found in a

PRISONERS-BASKET

AT

NEVVGATE;

And

Saved together, by a *Viſitant of Oppreſſed Priſoners*, for the refreſhing of himſelf and thoſe who are either in a worſe Priſon, or (who loathing the dainties of the *Fleſh*) hunger and thirſt after *Righteouſneſs*.

HE, who, *five thouſand* hungry Souls had fed
With *two ſmall Fiſhes*, and *five Loaves of Bread*,
Would have the *Fragments* ſav'd: for, that is ſweet
To ſome, which others trample under feet;
This Priſoners late *Experiments* may be,
Of uſe to them, who know much more than he:
For, men to credit thoſe, are ſooneſt mov'd;
Whoſe *Words* to be ſincere, by *Deeds*, are prov'd.

By GEORGE WITHER.

London, Printed in the Year, 1661.

THE

AUTHOR

OF THESE

Fragments,

TO THE

Humble, the *Poor* in *Spirit*, and to all thoſe *Afflicted-Ones*, who diſdain not theſe *CRUMMS*.

EXperience, *though to Fools it* Miſtris *be*
Oft, makes men Wiſe; *For, ſome effects on me*
To that end it hath had: & though with mocks
Moſt entertain my Triple-Paradox,
It will, by what enſues (I hope) appear
That, Truths, *by me, therein averred were*;
And, that, whatever ſhall ſucceed thereon,
My Words, *and Actions, do concurr in* One.
Thoſe few, who did here viſit me, in love,
Seem'd, with ſo much contentment to approve
Their homely Entertainment with theſe Scraps,
That, they were pocketed; *and ſome, perhaps,*

Them, will Communicate: *Which if they do,*
So let it be, and much good do't them *too:*
I wiſh, for their ſakes, that they better were,
But, if, as they did mine, their hearts they cheere,
I, may to Conſtancy, *encouraged be*
By their Example, more than they by me
At preſent are; and mutual Ayd's, *ere long,*
Shall make the weakeſt of us, to grow ſtrong;
For, by GOD's Providence, (not ſeldom) ſprings
Nobleſt Effects, from moſt contemned things.
" *Let, all, who of theſe* Fragments, *Coppies had*
" *Theſe* Lines (*to be perfixt before them*) *add.*

CAPTI-

CAPTIVITY

IMPROVED INTO

FREEDOM

By the Grace of GOD.

GEORGE WITHER, *to his* Friends, *who have inquired after him, ſince the late ſeizure of his* Perſon, Books *and* Papers.

WHere *I now am*, you much deſire to hear,
What, I am *blam'd for*; what,
I *want*, or *fear*;
Which, this will briefly tell you: I am well,
(In *Purgatory*, between *Heaven* and *Hell*.)
My *Fact*, (which I acknowledge, in good ſooth,
May ſome offend) is only *writing Truth*;
And, that is, in prevaricating times,
Much more offenſive, then ſome hainous Crimes.
I nothing *Want*, that's truly needful, ſave
Due thankfulneſs to GOD, for what I have,
Who hitherto, in an unuſual wiſe,
Without my care, vouchſafeth me ſupplies;

Which

Which hereby, I acknowledge, to this end,
That, others may in ſtraits, on him depend.
All, I need now to *fear*, is, that before
I ſhall be freed, I way be made ſo poor
The *Meſſenger*, will hardly get his fees,
Or, that the *Remnant* of a Loaf and Cheeſe,
Which at my now forſaken Chamber lies,
Will mouldy be, or eaten by the Miſe.
I do not fear, that what I have expreſt
Or publiſhed, will not abide the *Teſt*,
Unleſs my *Judges*, do, by looking back
The *Gen'ral-Pardon*, ineffectual make:
For, that, which I laſt wrote, was but fruit torn
Out of the Mothers Womb before 'twas born,
Which, whether *Life*, or *Death* receive it ſhould,
No man with certainty, determine could;
And, if (according unto my *Appeals*)
That, which I purpos'd for the *Publick-weal*,
And honor of the *King*, may be peruſed
Intirely, and not palpably abuſed,
By *taking from*, or *adding thereunto*,
I do defie the worſt, this *World* can do;
Well knowing, that, if ſhe conceal what's done,
From Publick view, yet paſſeth *doomes* thereon
Which may be to my wrong, 'twill be reveal'd
And judg'd by G O D, to whom I have appeal'd.
Though now there be not left with me, one *Line*
Of what I laſt wrote, I no whit repine:
For, *Providence* will further my intent,
Thereby, much better, than the courſe I meant;
Or, elſe will raiſe up, if that be calcin'd,
A ſprightlier Product of the ſelf-ſame kind,
Which to obliterate, none ſhall preſume,
Nor time aboliſh, nor the flame conſume,

Till

Till it hath took effect to that good end,
For which I did at firſt, the ſame intend;
And, *Joſeph-like*, when I ſhall tried be,
Either the *King*, or GOD, will ſet me free,
To whoſe *Free-mercies* only, I appeal
Ev'n in thoſe things, which I intended well:
For, *extream Juſtice*, is a dreadful thing,
Whether pronounc'd by G O D, or by a *King*:
And, otherwhile, men of an *upright-way*,
Permitted are, in ſomethings to *miſ-ſay*,
That *Spirits* may be tri'd, and thoſe things known
Which are of G O D, from that, which is our own.
I have not purpoſely, one Paper hid
To cloake the worſt, that er'e I ſaid or did;
And if men would but at my *frailties* wink,
I'le tell them, when they pleaſe, ev'n all I *think*,
Although againſt my Life it might offend
So, their *Demands* to publick wellfare tend:
For, to that purpoſe, if it needful were,
I dare *ſay* more, than many dare to *hear*,
(As would be known by what is now ſurpriz'd,
might it be read in publick, undiſguis'd)
Yet, not exceed my limits ne'r-theleſs,
Or, bounds of *Reaſon*, or of *Soberneſs*.
I have diſcharg'd my *Conſcience*, as I thought
The preſent times required that I ought,
Conſidering, that otherwiſe, ſuch *Tools*
May be of uſe; and, men reputed *Fools*
Speak things, as pertinently in ſome caſes
As they, who are imployd in *Wiſe mens places*.
I am not ignorant, with what diſdain
Our *Pantaloons* my *Poems* entertain;
Nor ought diſpleaſed, that what I have writ
Seem'd *Frothy-ſtuffe*, unto a *Flaſhy-wit*,

My

My *ſowr Herbs* are as pleaſing to ſome pallats
As *Apricocks*, *Muskmillions*, or ſweet *Sallets*
To *wanton Appetites*; and wholſomer
Than that, wherein they more delighted are.
My *Verſe*, to them, ſeems *Vanity* to be;
So ſeem *They*, and all *Earthly things* to me.
By them, I numbred with *Phanaticks* am,
And they, by me, reputed are the ſame.
My *Muſe*, harſh ſounds unto their *ears* applies,
Their *Manners* do as much offend mine *eyes*;
And, if I merit Puniſhment, who *chid* them
For things miſdone, what merit they who *did them?*
Should none Reprove, but perſons wholly free
From Sinfulneſs, no Sin Reprov'd ſhould be;
And where our *general Reproofs* offend,
Few men, their *private Errors* will amend.
All that is in my *Thoughts*, my *Words* or *Deeds*
Approvable, from GOD's free Grace proceeds,
And none deſerveth blame, but I alone
(If I do) for what now is thought miſdone.
Yet, *come not at me*, till you may be ſure
Your *Viſits* may no detriment procure
Unto your ſelves; for (though that I am zealous
Of *publick Safety*) many are ſo jealous
Of our Sincerity, whom they ſhall find
From them, in ſome things, of a diff'ring mind,
That they, who walk by *Goſpel* and by *Law*,
May chance to ſuffer like *Jack Fletcher's* Daw,
Which taken among Pigeons, Pies and Crowes
For whom a Net was laid, did ſpeed like thoſe:
And, to help keep an *Innocent* from ſtarving
May cenſur'd be, by ſome an Ill-deſerving,
Which paradventure may be now my Lot.
(If *Chriſtian Charity* prevent it not)

More to their ſhame than mine, who, now have here
Been their *Remembrancer*, nigh fifty year.
But, for me, take you neither *care* nor *grief*;
Death, will much more advantage me than *Life:*
I walk not blindly, in the Paths I tread,
And they will make me ſafe, alive, or dead.
I am aſſured, that his *Providence*
Which orders things of much leſs conſequence
(Whether conceal'd or publiſhed) will make
That which I've written, good effects to take;
And alſo by their means, perhaps, who be
As yet diſpleas'd, both with my *Book* and *me.* (then
Grant me but *NATURE'S* Freedoms, and let
The *Priviledge* of *COURTS* and *SINGLE-MEN*
Do what they can: for, I have broke no Law
Whereof, a *ſober Man* ſhould ſtand in aw;
Nor need I *Patrons*; nor ought have I done
To make me be afraid, through want of one.
I, reverence the *Powers* that are *Supream*,
And, know ſo well, what doth belong to them,
That, I cannot offend by *Libelling*
Either againſt the *Parliament*, or *King*
As many may ſuppoſe; for, *VICE* may be
Reprov'd, yet, they kept from Aſpertions free;
As will appear, when I have open laid
What, for my *Vindication* may be ſaid.
I love and honour more, a *Foe*, that's juſt
Than *him*, who *ſaves my life*, and *breaks his truſt:*
And, will not thank them, who, ſhall ſee wherein
I merit blame, yet palliate my ſin;
Or, ſhall excuſe me from due puniſhment,
When I ſhall know my fault, and not repent.
Nor will they be excus'd, in future times, *(crimes*
(Though yet they may) who make our *DUTIES*

Mine, is (if any) no more but *Omiſſion*
Of ſomewhat; or, at worſt, but a *Miſprition:*
And, my *Caſe* now, may be reſembled well,
By what, unto a *Northern Laſſe* befel,
Who, having been corrected very ſore
For calling of her *younger Siſter* Whore,
Which was indeed untrue; her *Mother*, ſaid
Unto the *leſſer Girle*, tell truly Maid,
Did ſhe not call thee Whore? She anſwer'd, *NO*,
(She did not) but, *ſhe thought to call me ſo.*
I know there are thoſe, who conſider can
What uſe there may be of an *honeſt Man*
Who ſeeketh not for Honours, or for Pelf;
Hates none; affects his Neighbour as himſelf;
Fears nought but GOD, and his *own heart*; his
Doth reverence, and can in Priſon ſing: *(King*
When more deſire to be affected thus,
It will be better both for them and us:
And, he who makes theſe things his chief ambition
Though *Wrongs* he feel, can never fear *Perdition.*
If leſs than formerly, I am befriended,
I, and my Suff'rings, quickly ſhall be ended.
If I find favour, you ſhall hear that from me
Which, to acknowledge, it will well become me:
Till then therefore *Adew*; and hereby know
That I am pleas'd, and well, if you be ſo.

Chr. oUr reDeeMer LIVeth.

Aug. 12. 1661. From Mr. *Northrops*, one of the *Kings* Meſſengers in *Weſtminſter*, where I am civilly uſed.

George

George Wither, His firſt Meditation, upon his Commitment to *Newgate*, Aug. 22. For his *Poem* called *Vox Vulgi*, neither Publiſhed nor Finiſhed.

I.

SO; I do now begin to be prefer'd;
And from an *Owl* within an *Iviebuſh*,
Advanced am, to be a *Newgate-Bird*,
As faſt incaged, as my foes need wiſh.
My *Feathers* have ſo pluckt already been
That, no more I can loſe now, but my skin,
And when that's torn away, I may preſume
My Fleſh and Bones, in ſhort time, will conſume.

II.

I was reſtrain'd before, but, not ſo ſtrait
Was my Reſtraint, nor in ſo cloſe a place;
I had my load, but not ſuch overweight,
Nor ſeem'd I, ſo expoſed to diſgrace.
My *Friends* were overcharg'd with me before,
And will, this way, be now oppreſſed more:
For, that whereof my *Judges* me condemn,
Falls not ſo much on *me*, as upon them.

III.

But, is this Newgate, whereof ſo afraid
Offenders are? Is this the diſmall place,

Wherein, before I came, I heard it ſaid
There's nothing, but grief, horrour, aud diſgrace?
I find it otherwiſe; and, doubtleſs, either
It is bely'd; or, they who are ſent hither,
Within themſelves, when to this houſe they come,
Bring that, which makes it ſeem ſo troubleſome.

IV.

I no worſe here, then where I was before
Accommodated am: for, though confin'd
From ſomethings, which concern my Body more
Then formerly, it hath inlarg'd my mind.
Here, by degrees, with what the world moſt fears
(With *Tormeuts*, and their *Executioners*)
I may be ſo acquainted, if I pleaſe, (eaſe.
That, things which threaten pain, ſhall bring me

V.

Here, I can ſee the bottom of that *Pit*
Which gapes to ſwallow me: here, I can view
What ſome, who have more *proſpect*, ſee not yet,
Nor will, till they their fears cannot eſchew.
Here, I find *Objects* to prepare me for
That, which my *Feſh* and *Blood*, doth moſt abhor;
And, am aſſur'd, that, to what place ſoe're
I, hence am ſent, that GOD, will meet me there.

VI.

Though here, my *outward-being*, ſeems no better,
But, in appearance dayly worſe to grow,
My *Inward comforts* and my hopes are greater,
And, will be greateſt when they make leaſt ſhow.
Although my *Oyl* and *Meal* doth not increaſe
Since I came hither, 'tis no whit the leſs:
Yea,

Yea, though I am at more charge every day,
Then did of late, a *weeks* expence defray.

VII.

For that coſt, they ſupplied have, to whom
My *life*, it ſeems, is dearer, then to me;
And, they ingaged for me are become; (thee?
LORD! whence proceeds this *kindneſs*, but from
So is it, that, I now can hardly tell *(zeal*
Whether, my *Friends*, to *ſave* me, ſhew more
Or *they* more *malice*, who have fought of late
To ruine both my *Perſon*, and *Eſtate*.

VIII.

I find already, by what I have noted,
My beſt *Expreſſions* will concealed be.
My *Verſes* (as the *Devil Scripture quoted*)
Produc'd by *Scrapps*, to diſadvantage me.
I ſee my ſelf oppos'd by no ſmall odds,
Frown'd on, by mighty men, and *mortal Gods*
Who ſit ſo high, that they nor feel, nor know
What things are ſuff'red, by poor-men below.

IX.

Not onely *Railing Foes*, on evety ſide,
But my *Acquaintance* alſo, and meer *Strangers*,
Unjuſtly, me defame, Jeer, and deride;
Threats follow me behind, before, lie *dangers*.
Yet to no mortal for ſupport I ſend,
Nor make complaints by Letter, or by Friend;
Nor will, except to them, to whom belongs
The Judging of my *Actions*, and my wrongs.

My

X.

My *ſoul*, theſe things conſider well, and whence
They do proceed: conſider *why*, likewiſe;
Who, puts into thy heart, this *confidence*;
Who, by unknown hands, each dayes want ſupplies;
Who, *comforts* doth augment as *griefs* increaſe;
Who, cloathes and feeds thee in this *Wilderneſs*,
And, when *Terreſtrial ayds*, are quite bereaven (ven.
Rains on thee, *Quailes* and *Manna* down from hea-

XI.

Mark, how this *Realm* is here Epitomiz'd,
As to a *Bleſt*, and *Reprobate condition:*
How *Mercies*, and *how Judgements* are deſpis'd,
By moſt men, at the brinck of their perdition;
How few, be wrought upon, in either place,
By *Threatnings*, or by promiſes of *Grace.*
How many, laugh, ſing, ſwear, curſe and Blaſpheme
Even when, *Hell*, ready ſeems to ſwallow them.

XII.

Here, thou ſhalt ſee, that meer *Stupidity*
And *graceleſneſs*, tranſporteth many a man
To out-face *Death*, with leſs Timidity
Then ſome with all their *Moral Vertues* can:
Here, thou ſhalt learn, that if thy Proſecutions,
Thy zeal, thy Courage and thy Reſolutions
Spring onely, from a *Natural Eſtate*,
Thou, with all theſe, mayſt be a *Reprobate.*

XIII.

Let therefore, theſe *Experiments*, which are
Be enteraain'd; and, if henceforth God ſhould

(As

(As he perhaps will) *common helps* withdraw,
Let them quite go, and *catch on him faſt hold.*
For, if thou then deſpaire, or ſhalt diſtruſt
His *Love*, who never was to thee unjuſt,
This, will then prove to be a *carnal-boaſt*,
And, thou, with all thy vain hopes wilt be loſt.

XIV.

Since alſo, thou doſt feel thy heart more prone,
By *ſmiles* and *favours*, to be drawn aſide,
Then by *harſh uſage*, to be wrought upon,
Let thy weak'ſt *Bulwarks* be moſt fortifi'd,
Leſt, they, who have not ſtrength enough to win
The *Fort* by *force*, by *Stratagems* get in;
And, thou then ruin'd, be paſt all repair,
As many are, by thoſe, who ſpeak them fair.

XV.

That *Spirit, try*, which thy *Reſolves* begets;
For, other while, as reſolute are they
Who are poſſeſſed but with *Ranting-Fits*,
As any, in whom *Paſſion* bears no ſway. (*Madneſs*,
Contempt of Torment, ſometimes ſprings from
Stoutneſs, from *Anger*, or *deſpairing-ſadneſs*:
Martyrs, and men, of *Reprobated ſence*,
Bear ſuff'rings, with ſmall outward difference.

XVI.

Search thou thy *heart*, therefore, with prudent care,
That, *Malice*, *Pride*, nor *Vengeance* lurk therein:
That *Love* of GOD, and all *mankinde* be there,
Linckt with a deteſtation of all Sin;
And, if thou find it ſo, be not afraid
What e're againſt thee ſhall be done or ſaid:
For,

For, *Reſolutions* built upon that Rock,
Will, of all raging Stormes, endure the Shock.

XVII.

Though *Princes* in their *Supream Councils* blame thee,
And ſuch as are *prophane*, FANNATICK call thee;
They ſhall not able be, to fright or ſhame thee,
By any conſequent which may befall thee:
And, if ſo prudently thou guide, thy *Pen*
That, when it ſtrikes at *faults*, it ſpares the *men*,
The *Wiſe* will from the *Fools*, themſelves devide,
And, every *Juſt-mans* Vote, be on thy ſide.

XVIII.

Though it alwayes proves not, do not grieve
Nor vex thereat: for, what GOD calls thee to,
To put in Execution thou ſhalt live,
In ſpight of all this froward world can do;
And future times, will laugh to ſcorn the *ſtorms*
And *Mountains*, rais'd by *Gyants*, againſt *worms*
When they ſhall ſee, (which they will ſee at laſt)
The *Towers of Babel* on their Builders caſt.

XIX.

Make *Jeſus Chriſt*, to be the ſole Foundation,
Of thy *Affection*, of thy *Hope* and *Truſt*,
Of thy *Belief*, of thy *Sanctification*,
Of all thy *Muſings*, and of all thou *doſt*:
For, nothing Juſtifies, but, doth Condemn,
That is not, *In*, *for*, *from*, and *by him*,
Without reſpect to any *Intereſt*,
Except, what, with his *Glory*, may conſiſt.

LORD,

LORD, thou haſt, by renewing, in ſome meaſure
My much depraved *Will*, inclined me,
In all things, to ſubmit to thy *good pleaſure*,
Let what's defective, now, made perfect be,
That, known it may be to this *Generation*,
Man may attain to ſuch a *Reſignation*,
That, he ſhall more delight, *thy will* to do,
Then, that, which his *own will*, provokes him to.

XXI.

Prais'd be thy Bleſſed *Name*, who, as thou didſt
For *Joſeph* (when he was in Priſon bound)
For me, in my *Impriſonment* provid'ſt,
And, by thy *ſervants*, every where art found:
Be with me, as to be thou haſt begun,
Until my *Generation Work* is done,
And, when that's finiſh'd, for which I was born,
Let me with Joy, into thine *Arms* return.

To the Right Honourable the Lord *Mayor*, and the reſt of the Commiſſioners of the Peace and *Jail-delivery*, for the City of *London*, now Aſſembled in a *General Seſſions*.

The Humble Petition of George Wither.

THe ſaid *Petitioner*, having ſix and thirty years now paſt (before the great *Peſtilence* raged) lived in this City (about half that time, after he came to mature Age) did in Affection

thereunto, make here, his Voluntary Reſidence, when hundreds of thouſands forſook their Habitations, that if GOD ſpared his life during that *mortality*, he might be a *Remembrancer* of his *Judgements* and *Mercies*, both to this *City*, and the whole *Nation*; which he performing according to his ability, hath hitherto (with his *life onely*, and *a good Conſcience*) eſcaped the Plagues of *War*, *Poverty*, *Peſtilences*, and *Parliaments*; and is now a *Priſoner* in your Jail of *Newgate*, in order to be try'd, by the *Houſe of Commons*, at their next Meeting, for intending to offer to the private conſideration of the Lord *Chancellor* of *England*, a *Poem* called *Vox Vulgi*, ſurprized (before it was finiſhed) in this *Petitioners* hands; who being lately ſo Totally deprived of a conſiderable eſtate as not to be left worth this *piece of Paper*, is in danger through want of neceſſaries, to periſh within your Walls, before the time of his Tryal will come, unleſs GOD (as he hath lately done) ſhall Extraordinarily provide him his dayly bread, by the Charity of ſome, who, perhaps are ſcarce able to provide for themſelves and Families.

The ſaid Petitionor therefore, (conceiving himſelf obliged by the Law of Nature, to do what he can to preſerve his life (though there be nothing therein conſiderable, for its own ſake) humbly prayes your Honours that, if he can procure Bail, it may be accepted for his appearauce, when it ſhall be required, before the ſaid Houſe of Commons; who being the Repreſentative of them, whoſe welfare he hath preferred before his own, and the Court to whoſe

whoſe doom he ſeems to be referred by the Warrant for his Commitment hither, the ſaid Petitioner, will patiently ſubmit thereunto.

If it be in your Power, and may ſtand with your good pleaſure to vouchſafe him this humble requeſt, the ſaid Petioner thankfully acknowledging your Juſtice and compaſſion, will pray for you as in duty he is bound.

George Wither.

The foregoing Petition, being delivered to the Lord *Mayor* at the Seſſions, and no Bail allowed to the Petitioner, he forthwith compoſed this *Epigram.*

To the City of London.

WEre I, a Perſon, who had power to better
Thy Trade, or make thy Priviledges greater
Or take away thy Citizens Eſtates,
Thy Walls diſmantle, or break down thy Gates,
I had been lookt upon, though I had done
To thee no kindneſs, neither meant thee one.
But, of his love, there is no value made
Who nought can to to thy wealth or greatneſs add,
Though he his life ſhould hazzard for thy ſake,
That, thee for ever, he might happy make.

BAIL, will not be vouchſaf'd; but, I muſt lie
Among thy Rogues, expos'd to live or die;
To ſtarve or begg; and wholly be debar'd
Of Liberty, unpitied and unheard
For doing what was honeſtly intended;
And, wherein, I againſt no Law offended.
This is, I muſt confeſſe, nor leſs nor more,
Then, I had reaſon to expect before:
Yet, all my labour, is not caſt away,
For, it occaſion gives me, thus to ſay.
I wiſh'd thee well, and will, what ever ſhall
To me, in my extremities befall;
For, here's a number yet within this place,
Who are of thoſe in whom the Seeds of Grace
So fructifie, that GOD hath ſuperſeded
For their ſakes, that for which his Juſtice pleaded;
And I have in my perſonal diſtreſſe
So taſted of their Charitableneſs,
That, thereby I, enjoying health, and life
(My ſelf not ſeeking, but thy peace in chief)
Expect that Juſtice only, from thy hands
Whereon thine honour and thy welfare ſtands;
Which neither is thy Riches, or thy Power
For, theſe may come to nothing, in one hour;
And, if to them, thou overmuch incline,
I will not change my poor eſtate for thine.
Among the *Prodigies*, by many ſeen
This year, I, might for one, have numbred been,
If I, ſhould all Particulars relate
Which do concern my Perſon and Eſtate:
But, they muſt now *Phanaticks* counted be
Who, either do believe what they ſhall ſee,
Or dare take notice, of thoſe things that vary
From GOD's proceed, in courſes ordinary;

And,

And, therefore, I think fitting to conceal them,
Till that, which is to follow, doth reveal them,
To manifeſt, without all Dubitation,
That, God hath ſpoken to this Generation.
Mean while, I'le ſuffer: for, our Peace muſt now
Not from our Actings, but, from ſuff'rings flow.

Yet, whether, I deſerve reſpect or blame,
Know LONDON, ſince I now thy Priſoner am,
That, if I have not wherewith to ſubſiſt
Thou art oblig'd, to find me bread, at leaſt,
Whilſt here I ſhall confinement undergo,
Though I had alwayes been thine open foe;
And, that 'tis Tyranny (what ere they are)
To lay on any, more they can bear.
Know likewiſe, that, if here I ſhall miſcarry
Through lack of what, for life is neceſſary
Thou, thereby forfeiteſt, (as I conceive)
A better Charter, then the King can give:
Becauſe, through want of Charity to foes,
Much more to Friends, our part in Chriſt we loſe.

What I have been to thee, it hath been ſhown;
What thou to me art, it will now be known.
And, poſſibly, another Generation
Will heed, that I am ſomewhat to this Nation,
Deſerving better, then that lie I ſhould
Within a Jail, at ſeventy three years old,
For acting and deſigning nothing worſe
Then, how to ſave them from a greater curſe.

Look to your ſelves; For, whether bond or free
I am; I know, my GOD, will look to me;
And, I and mine, ſhall be both cloath'd and fed,
When they who ſlieghted us, want Robes & bread.

So believeth *George Wither.*

Ano-

Another *Meditation*, (or Ballad as the World perhaps, will call it) compoſed by the ſame *Priſoner* ſince his Commitment to *Newgate*.

I.

MY *Soul*, ſince we are left alone,
In our *Confinement* here,
Where we diſturbed are of none,
To God, come, draw we near.
For, part of his three dreadful WOES,
Are now, ſo carrying on,
That, if to him, we cling not cloſe
We may be quite undone.

II.

Our ſelves, let us examine ſo,
That though our foes condemn,
We may, for what we did miſdo,
Make now our Peace with him;
Leſt, when the world hath fully try'd,
How, here we may be vext,
We, greater miſeries muſt abide
Where, ſhe will throw us next.

III.

SIN, to full ripeneſs, is not come,
nor *malice*, to her heights;
And, we e're they receive their *Doom*
May look for more *deſpights*.

Theſe,

Theſe, which we have endured yet,
Have been ſuſtain'd with eaſe;
But, GOD, it may he will permit
Much harder things then theſe.

IV.

'Tis but the *Suburbs* unto *Hell*,
whereto, we now are ſent;
And (for the future) none can tell
What, hereto us is meant.
To better men, worſe things befall
Then ſeem to be our *Meed*;
And, our Afflictions are but ſmall,
To thoſe, which may ſucceed.

V.

We have not that dark *Dungeon* ſeen
Wherein, is *endleſs Night*;
Nor in thoſe, *Lowſie lodgings* been
Which ev'ry ſence affright;
We feel not that, which many lack;
Nor Bolts, nor *Gives* we wear,
Fit things for *Belly* and for Back,
As yet, ſupplyed are.

VI.

With ſickneſs, we are not oppreſt,
In body, or in mind;
No *outward cares* diſturb our reſt
No *Inward fears* we find.
For, all the ſuff'rings wherewith we
As yet, afflicted ſeem
Are onely ſuch as grievous be,
In other mens eſteem.

But,

VII.

But, ſhould I, (being old and poor)
Diſeaſed grow *within*,
With Aches, have my *Limbes* made ſore,
Or, with an *Ulcer'd skin*
Be turn'd into the *Common Jail*
To lie upon the ground,
And, all thoſe *outward helpes* quite fail
Which I have lately found.

VIII.

Should this befall us, where might then
Our hope and courage be?
This, happens oft to *Righteous* men,
And, this, may fall on me.
What, but *complaints* and mournful cryes
Would then, be in this place;
Harts aking, or ſtill weeping eyes,
Scorns, and deſpaire of Grace?

IX.

Theſe will be then the beſt *Reliefs*,
That, *Fleſh and Blood* can ſee,
To cure or Mitigate their Griefs
Where ſuch *Deſertious* be.
Yet, be of nought (my *Soul*) afraid,
For, by his *Angels*, then,
Shall GOD's Aſſiſtance be convaid
When thou art left of men.

X.

They came unto the *Rich mans* door
At which the *Lazar* dy'd,

And, him to reſt Eternal bore
To whom, he *Crums* deny'd;
And when *Elias* had of bread
The meanes deprived quite,
He by the *Ravenous Fowls* was Fed
At Morning, and at night.

XI.

Their GOD is *mine*; and if in him,
My *Truſt*, I ſtill repoſe,
He, will to *me*, be as to *Them*,
To ſave me from my Foes.
Or, if of that depriv'd I am
which fed me to this day,
I know he will ſupply the ſame
As well, another day.

XII.

The *Earth* is his, with her increaſe,
And waſted were her ſtore,
He hath within a Richer place,
Enough, to ſend me more;
And, till it comes; That which doth *ſtarve*,
Diſcomfort and *deſtroy*;
My life (whilſt uſeful) ſhall preſerve,
And more increaſe my *Joy*.

XIII.

The *Plagues*, which others to *Deſpair*,
And to *Blaſpheming* move,
Shall ſtir me up, to *Praiſe*, and *Prayer*,
And fill my heart with *Love*.
Yea, that which on the *Kings of Earth*
Will dreadful horrors bring,

Shall make me with Triumphant Mirth,
A *HALLELUJAH* Sing.

XIV.

The *Purging Fire*, which them doth burn,
Who, therein Raving, lye,
Thy Droſſe (my *Soul*) to *Gold* ſhall turn,
Thy *Silver*, Purifie.
And, when thy *Fiery-tryal's* paſt,
No loſs will come to thee,
If thy *works* Fixt on *CHRIST*, thou haſt,
Though built of *Straw* they be.

XV.

Reſolves, which I had not before,
Theſe *Muſings* do beget;
And though, her *Furnace* ſeven times more,
The *World*, henceforth ſhall heat,
My *Soul*, return thou to thy *Reſt*;
For, GOD, hath me aſſur'd,
That, were I ten times more oppreſt,
It ſhould be well endur'd.

XVI.

How bleſſed is that *Heav'nly Place*,
Where thou, Oh *CHRIST*, doth dwell!
If thou canſt bring ſuch *Joy* and *Peace*,
Into this *Earthly Hell*?
He, with whom, thou ſtill preſent art,
What ere on him is laid,
If, thee he loves withall his heart,
Needs, no where be afraid.

Newgate, Sept. 3. 1661.

A *Re-*

A *Return*, in *Anſwer* to ſome of them, who ſent to know how it fares with me in my Impriſonment.

GOD, gave me *Grace*; by *Grace* I did conceive
A *ſaving Faith*; by *ſaving Faith* I live.
My *life of Faith*, hath had a preſervation,
By *Hearing*, *Acting*, and by *Meditation*.
By *Meditation*, I reduce to *Words*
What my *Experience* in this life affords.
By that *Experience* which I have attain'd,
A *Patience* in my troubles I have gain'd;
My *Patience* hath ſuch hopefulneſs begot,
That, this *diſgraceful Priſon* ſhames me not.
Though I am poor (and, as our Proverb ſayes)
As poor as *Job*) unto my God be praiſe,
I am no *Beggar*; for, I have not yet,
Been forc'd to ask for Money, Clothes, ot Meat;
Nor tempted (having dayly bread) to borrow
Through fear of wants, that may befal to *Morrow*:
And, well remembring, who was pleas'd to ſay
There's *Care* enough belonging to each Day,
I, for a day to which I may not live,
Will not of what I have, my ſelf deprive.
With my *Condition*, I am pleas'd, and merry,
Of my *long-ſuff'rings* I am not grown weary.
And wiſh thoſe who purſue me with moſt hate
No worſe, then to enjoy the like eſtate,
Except my Bands. I have acquir'd this reſt,
By thoſe *Means* and *Degrees*, afore expreſt,
And, this, unfeignedly, to you declares
How, at this preſent time, with me it fares.

Sept. 7. 1661.
from *Newgate.* *George Wither.*

A Paſs-By, in Relation to thoſe, who ſeem offended at my *Frequent-Scriblings*, as they call them.

ME thinks, I hear ſome ſay, who look upon
Theſe Papers; *will this fellow ne'r have done?*
Which *Queſtioniſts*, I, with a ſmile, contemn,
Suppoſing, labour loſt, in anſwering them:
For, nothing is more pleaſing to their ears
Then Scurril Pamphlets, Bawdy Rimes, and Jeers.
To them alone, therefore, who take delight
In *wholſome words*, Ile ſhew why ſtill I write;
Preſuming, that my Reaſons will not ſeem
To merit, altogether, diſeſteem.
Although my former *Poems*, and my *Muſings*
Had not until of late Dayes, thoſe peruſings
Which I expected, nor now valued be
Of many, they have much refreſhed me;
And, otherwile, for ſupplements have ſtood
Inſtead of ſleep, of Rayment, and of Food.
In *Troubles*, me, they more content have made
Then *Wealth*, *Repute*, and all the *Friends* I had.
They cauſe me to be fearleſs of my *Foes*;
When I am *vext*, my *ſpirit* they compoſe;
When I am P*oor*, they are in ſtead of *Wealth*,
When I am *Sick*, they help repair my *Health*;
When I am *Well*, they are my *Recreation*,
When tempted to *Deſpair*, Hopes *Reparation*.
Thereby, when *Sadneſs* comes, to *Mirth* I turn it;
When I am *ſlieghted*, they do make me ſcorn it.
In Priſons, when my *Body* is confin'd
They do ſo many wayes inlarge my *Mind*
That, doubting whether will for me prove beſt,
The *Freedom* loſt, or that which is *Poſſeſt*,

I uſe

I uſe the means of Both ; but, wholly leave
The choice to GOD ; and what he gives receive.
They are *Companions*, when I'm left alone ;
They find me *work to do*, when I have none.
By *day*, me from ill *Company* they keep ;
Make *nights* leſs tedious, when I cannot *ſleep*.
They *eaſe me*, when I am oppreſt with *wrongs* ;
When I want *Muſick*, they do make me *Songs*.
To *Friends*, who like them (where's no bettet cheer)
They, acceptable *Entertainments* are :
Oft, likewiſe, I make uſe of them, inſtead
Of *Charms*, when, I of *Fools* would fain be rid ;
For, if I read them, but a *page* or two,
They ſtrait, grow weary, and away they go. (mind,
They fix thoughts, which would quite ſlip out of
And, when writ down, I them, know where to find ;
Yea, other men, thereby, have oft teceived
Refreſhments, if their words may be believed :
And (which is more then all this) to GOD's *praiſe*,
They are, and may be uſeful, ſundry wayes.
For theſe reſpects, whoever ſhall appear
Pleas'd or diſpleas'd, to me my *Muſings* are
Conſiderable ; and if any one
They do offend, them, he may let alone ;
For, though they have been tendred unto many,
I never, yet, inforced them on any,
Againſt their wills ; except perhaps it were
To ſave them, whoſe deſtruction I thoughr near ;
And, (I will not be ſhie the Truth to ſay
No men, have worſe requited me, then they :
But peradventure, if that dead I were,
None daring to be their *Remembrancer*,
(As I have been) they may more miſchief'd be
Through want of one, then troubled now by me.

George

George Wither's *Appollogy for compoſing the* Poem *called* Vox Vulgi*; being a* Welcome home *from the* Counties, Citties *and* Burroughs, *to their* Prevaricating Members; *ſaving the honour of the* Houſe of Commons, *and of every faithfull and diſcreet Individual member thereof; which* Poem *was ſurpriſed before quite finiſhed.*

The Contents.

The Author, *here makes his defence*;
Clears his aſſperſed Innocence;
And frees himſelfe, from Juſt ſuſpition,
Of acting ought, without Commiſſion.

HEre, I have time to meditate upon,
What, I my ſelf, and other men have done,
Occaſioning my *ſuffering*, at this time,
And, in relation to what's thought my *Crime:*
Leſt, therefore, I may him offend who gave it,
I will improve this *Leiſure*, whilſt I have it;
For, when my *Muſings*, are expreſt in *words*,
The better means to Scan them it affords;
And to declare, what I ſhall now expreſſe,
I may hereafter, want both Time, and Place;
Or, being dead, before my *Tryal-day*,
My falſe *Accuſors*, to my charge may lay,
What they ſhall pleaſe; and none be certain, why
I was committed in this *Jayl* to die.
GOD give me ſtrength, to finiſh this; and than,
Let all my foes, do, and ſay, what they can.

I am not only queſtion'd, for a thing,
Preſum'd miſdone, but alſo, for the *Spring*
Whence 'tis deriv'd; and pleaſ'd ſome are, to ſay
That rending of my whole *Eſtate* away,
Had me provok'd unto an *angry-fit*,
Which was the *Cauſe*, of what I lately writ;
And, that I had a ſcurrulous intent.
To caſt aſſpertions on the *Parliament.*
To make it ſo appear, depriv'd I am,
Of what beſt proves, that, I deſerve no blame.
My laſt *Conception*, (which, before to Light
It could be brought, was ſnatcht out of my ſight)
May forced be to ſpeak, what I ne'r thought,
Or, elſe, be ſmother'd, as a birth worth nought:
Or, (that an ill intention may appear)
Some *Verſes* may be pickt out here and there,
(Without thoſe *Qualifyings*, which precede,
Or follow, to illuſtrate what they read)
Whereby, ſome *Inferences* may be made,
That, on *Good-manners*, I, intrenched had,
In ſumming up, and perſonating that
Which I have heard, the *Common-voice* relate:
Thus much to be intended doth appear,
By what, I do already *ſee* and *hear.*
Which *falſehood*, if, but barely I deny
I ſhall in *words* alone, retort the *Lie*;
And, *Reaſon* may be born down by the *noiſes*,
Ariſing from *plurallity of Voices*,
Yeld forth by them, who ſhall intrude to do,
That, which nor *GOD*, nor *Good-men* calls them to.
I, therefore, will produce a *Vindication*,
That may be juſtifi'd by demonſtration;
Or, by ſuch *Reaſons* as will do me right;
Unleſſe they ſhall be kept from open ſight,

Or

Or clipt; or, I not ſuffered be to ſay
That, which to clear, my ſelf produce I may:
And, if ſo; by the *conſciences* of them
I ſhall be quit, whoſe *words* will me cendemn.
My *Cauſe*, may for the preſent, injur'd be;
But, all the World can do no harm to *me*.
Though that which is *without me*, wrong'd hath (been
And may be ſtill, all ſhall be ſafe *within*,
So long as *GOD*, aſſiſteth me, by whom
I, with this *confidence*, am arm'd become;
And peradventure, they who think to ſpoil,
This *confidence*, may give themſelves the foile.
Their ſcandal, in the firſt place, Ile aſſay,
To wipe off, who ſuppoſe my loſſes may
Provoke me, or, that my *oppreſſions* had
Prevail'd, to make me grow a little mad;
But, they miſtaken are in that ſurmiſe;
For, to the world-ward, I am ſo wiſe,
To be by them diſtempred, in a mood
Like thoſe, who truſt in *Riches* more than *GOD*;
And, by what I am like to undergoe,
It will be proved, whether it be ſo.
I am not ſo in love, as men conceive,
With that, whereof the *World* can me bereave,
As to ingage, for ſuch poor Intereſts,
My quiet in this life, by thoſe conteſts
Which I adventure on, if I ſaw nought, (thought:
That much more worth ſuch hazards, I had
And, this mind, if my *Actions* did not ſhew,
In former times, thoſe will that ſhall enſue,
When, more undoubtedly thoſe things appear,
Which of my *Writings*, the chief motives were.
And will ſhew whether, I did ought intend
To drive on an ignoble, or *ſelf-end*.

It may he known, by what was heretofore
Divulg'd, that, nothing now befalls me more
Then I expected; That, I did foreſee
What lately ſeiz'd on other men and me:
That, having been here, in the *Worlds* great School
So long a time, I was nor ſo much *Fool*,
As not to know, how, *Friends*, and *means* to make
In ſeaſonable time to ſave my *ſtake*
And mend my *Game*; if I unto that end
Had play'd it, which moſt other men intend;
Or, if I thought thoſe men, who look on me
With moſt contempt, were better then they be.
I knew as well as any, how to *Fawn*,
And *flatter*; what to *give*, and what to *Pawn*
For my advantage, if I could have thought
That, worth my ſeeking, for which moſt men ſought.
But though I find it an *imperfect Light*
Whereby at firſt, I walk'd, it gave me ſight
Of much more then the *World* believ'd, I ſaw,
And, kept me of mine *own heart* ſo in awe,
That, notwithſtanding I did for a ſeaſon
Oft ſtagger to and fro, 'twixt *Faith* and *Reaſon*,
(And ſtumbled otherwhile, into thoſe things
Which Ruine, unleſs *Grace* prevention brings)
I, in the *main*, purſu'd a *Good Deſign*;
(Not, I confeſs, by any power of mine)
And by ſome *Symptoms*, at the laſt, perceiv'd,
That, till of my *Eſtate*, I was bereav'd,
My *work*, would neither well be carryed on
(When that time came, wherein it ſhould be done)
Nor, take ſo good effect, as it would then,
Upon my *Self*, or upon *other men*.
For, which cauſe, when I ſaw it muſt be ſo,
Without reluctancy, I, let all go,

And without nouriſhing a ſecret ſpleen
Againſt their perſons, who my foes have been.
This, *future things*, much better will diſplay
Then all which at this preſent, I can ſay;
As alſo, that, they who from me of late,
Have torn unmercifully, my Eſtate;
By far worſe *motives* thereunto were led,
Then thoſe, which me inclin'd to what I did.
Loſs to prevent, or to regain *what's loſt*,
I did adventure no more pains or coſt,
Then *Reaſon* warranted, and obligations
Which bound me to have care of my *Relations*;
Or might, then, by purſuing of that *courſe*
Aſſure me, how much better'd, or grown worſe
Men, by thoſe *Judgements* and thoſe *Mercies* were,
Which GOD, had variouſly diſpenſed here;
And, having thereby learned what GOd meant
I, with my *loſſes* was as well content
As is a *Chriſtian* when by *Turks* purſu'd
(Who overpower him by their multitude)
He wracks his *Veſſell* on a friendly ſhore,
Where, he hath *Life* and *Freedom*, though no more.
Why, ſhould I angry be to ſee that gone
Which if I had not loſt, had me undone?
Which alſo, will undo them, who now have it,
And (if good heed he take not) *him* that gave it?
Or, which will be reſtor'd again to me,
If, for GOD's Glory, and my good it be?
Why, ſhould I be diſpleas'd to be bereft
Of that, whoſe *loſs* hath an aſſurance left
Of better things? Of that, which, whilſt poſſeſt,
Increaſt my troubles, and diſturb'd my reſt?
Of that, which I muſt ſhortly leave (though mine)
And, know not (when the ſame I muſt reſign)
Whether,

Whether, it to their *Weal* or *Woe*, ſhall tend,
To whom, when I am dead, it will deſcend?
Theſe things conſidered, all *wiſe men* know
That, nor theſe, nor my former *Muſings* flow
From diſcontentments, or from *wrath* that ſprings
From loſs of inconſiderable things:
And *Wiſemens*, good eſteems, if keep I may,
A ruſh I care not, what *fools* think or ſay,
On whom, the leſs impreſſion it will make,
The more I rationally write, or ſpeak.
But, that, whereby moſt blame to me may come,
(And, which will probably be charged home)
Is an *Impeachment* for a hainous thing
That ſome are pleas'd to call a *Lybelling*
Againſt the COMMONS; which, if proved true
Ile ask no favour: For, I think none due;
And, if it be an unjuſt imputation
I for my *ſufferings* claim a *Reparation*,
Expecting (which ought not to be refus'd)
That, what is call'd a *Lybel* be produc'd
To open view, and ſight of ev'ry one
Who may concerned be, in what is done:
And, that, none may uſurp a Priviledge
Thereon to paſſe a Sentence as my Judge,
Who ſhall not read, or hear the ſame throughout:
For, *Solomon* hath freed it ſo from doubt
That, to averr, I ſhall not be a fear'd,
He, that doth Cenſure what he never heard,
Deſerveth ſhame; And I ſhall rather laugh
And Jeer thereat, then either grieve or chafe;
Becauſe, (at worſt) I, then a *Doome* ſhall have,
Much like as if, a *Fool* had call'd me *Knave.*
If left to Publick view, my *Poem* be,
And finiſht as intended was by me

No worſe conſtruction, thereof can be made
Then this, that, I have call'd a *Spade* a *Spade*;
And, means devis'd, whereby men may appear
Unto *themſelves*, what others know they are.
By *fained ſpeakers*, I have onely ſaid
What was to me by *Common-fame* convey'd
And murmur'd in moſt places, to worſe ends
Then that, wheteto my harmleſs *Poem* tends:
And, if I may preſume the *Truth* to tell
I am rewarded ill, for doing well:
For, thereby, I not onely turn'd aſide
That general reproach which was apply'd
To all the *Houſe of Commons*, and, alone
To them confin'd it, who brought blame thereon;
But, likewiſe, without perſonally blaming
(Or marking any forth) to their defaming,
Have ſought to bring it to their Cogniſance,
Who might thereby, the *Publick weal* advance;
And, who, if it prov'd worthy Approbation
Might uſeful make it for the Reformation
Of that, which elſe, will have a Couſequence
More hurtful, then my *Innocent-Offence*,
For, though by publication, I had done
What might have ſeem'd a fault; (and now is none)
The *Generality* but little more
Had thereby known, then what moſt knew before,
When to worſe ends, and more apparant wrongs
'Twas toſt, upon the *Rackets* of mens Tongues;
Who, ſo diſſatisfied ſeem to be
By what, they lately *feel*, and *hear* and *ſee*,
That very frequently they are offended
Ev'n with what for their *welfare*, ſeems intended;
Becauſe, they having often been deceiv'd
Suſpect, ſome *future miſchiefs* then conceiv'd:

Yea,

Yea, then, are things, when plauſibly projected,
The leſſe believed, and the more ſuſpected;
Not by thoſe onely, who now called are
Phanaticks, but, by thoſe likewiſe that were
Diſtinguiſh'd by the name of Cavalier;
Yea, and our *Jacks indifferent*, do begin
To be more Talkative then they have been,
Becauſe, they find themſelves in danger (whether
They are of this, or that ſide, or of neither)
So long, as things which Reaſon order might,
Shall paſſe by *number* onely, without *weight.*

To intimate, that, *Parliaments* had been
Diſturb'd, by ſome of thoſe, who were brought in
A *ſurrepticious* way; and, that by them
The *People* were abus',d is no great crime;
Nor is affirming, that they were deceiv'd
Unfitting to be ſpoken, or believ'd,
When generally avow'd; nor to averr
A *Parliament in groſſe*, may ſometimes err,
Since, neither to be *wiſe*, or *Innocent*,
Is, an *inſeperable Accident*
Of *Parliaments*; as hath apparant been,
By that, which we in our own dayes have ſeen:
For, that, they may with *Treaſon*, and with *Murther*,
Be charged, we ſhall need to look no further
Then, unto thoſe *Tranſactions* which have paſt,
Both in this *Parliament*, and in the *laſt.*

What have I then misdone in making known
How fooliſh, mad, or wicked ſome were grown?
How much oppreſt men are; how griev'd; and how
Exaſperated, more and more, they grow?
What fault commit I, when I hear men ſay
What's *done*, and what I ſee done every day,

If

If I declare (*ſedition* to prevent)
That I perceive moſt men are diſcontent,
And froward? ſince I neither made them ſuch,
Nor, therein am concerned half ſo much
As other men? nor did intend a courſe
Thereby, to make what's *evil*, to be worſe?
And, ſince, by that, which lately written was
By me, no miſchief can be brought to paſſe,
Unleſs, by accident befall it may,
As when *Heat* melteth *Wax*, and hardens *Clay*.
It ſeems hard uſage (therefore) to be thrown
Into a *Jail*; of all that was mine own,
In my old Age diſpoil'd; ſhut up alone,
Where, ſick or well (attended on by none)
I muſt in longeſt nights the hazzards take
Of what may happen, ſleeping or awake;
Not impudent enough, to beg or borrow,
Nor having certainty of bread, to morrow,
If *Charity* ſhould fail: which, is a caſe
Much worſe, then oft befalleth in this place,
To *Thieves* and *Murtherers*: yet, this is not
Here mention'd as repining at my Lot;
For, whereas I am onely lodged there,
Where *Murtherers* and *Thieves* confined are,
The Son of GOD, who for my Ranſome dy'd
Was twixt a *Thief* and *Murth'rer* crucifi'd:
And, in my preſent ſuff'rings I am eas'd,
By being well aſſur'd, that GOD is pleas'd
With what befals; and that I ſhall at laſt
Be fill'd with *ſweetneſs*, by what had a taſte
Of *Bitterneſs* at firſt; and, that to them
Who, me aud my endeavour now contemn,
Things may hereafter profitable be,
Which are at preſent, miſchievous to me.

Deſpiſed

Deſpiſed *Inſtruments* will be of uſe
To bring to mind, that which will help reduce
Confuſion into order, when apply'd
By *Meekneſs*, and not ſpurned at by *Pride*; (Jeer'd
And, things which by the world, as much were
As *Joſuah's* Rams-horns, when he firſt appear'd
Surrounding *Jericho*, will bring about
As great a *Miracle*, as then was wrought;
Though no *Examples*, yet, nor good *advice*,
Nor private *Admonitions* make thoſe wiſe,
Who have not *Eyes* to *ſee*, what they behold
Nor *Ears*, to hear a *Truth*, when it is told.
The hour is not yet come, which I expect
May probably give this a good effect.
But, there are times wherein that will content
For which, we ſhall at other times be ſhent.
My *Poem*, ſtiled *OPOBALSAMUM*,
(Though) more offenſive, then my laſt, to ſome)
The *Commons* (named the *Long Parliament*)
Did winck at, without ſhow of diſcontent:
Yea, though in plain terms, I made bold to tell
Wherein, their *faulty-members* did not well.
I, then (as in the laſt) had ſo divided
The *Goats* from *Sheep*; and had ſo well provided
To ſave their honour, who leaſt guilty were
That (though when that firſt *Poem*, did appear,
I was to them a *Priſoner*, for telling
What ſome of them to hear of, were unwilling)
They me inlarged, and vouchſaf'd me more
Reſpect in ſhow, then e're they did before.
For, prudently obſerving, that the ſhame
Which they in chief deſerv'd, who were to blame,
Was upon all, without diſtinction flung,
(Till, unto thoſe to whom it did belong,

I had

I had confin'd it) not one word was ſpoken
To me, which their diſpleaſure might betoken;
And, ſome good uſe was made, (though I confeſs
Not very much) of what I did expreſs:
And, when, by time, that out of mind was wore,
I, had as little favour as before.
And, ſo I have had alſo, ever ſince;
For, ſtill, ſome at my writings took offence,
And more my wrongs, by one *foe*, *one day*, were
Then all my Friends, could right in twenty year.
I may have hope, the *Commons* before whom
I muſt be try'd, as prudent will become.
The *Priviledge* of WATERFORD affords,
The Freedom of explaining their own *words*
To all her *Citizens*. If my *words* are
Allow'd but that Senſe onely, which they bear
Grammatically, I no more deſire,
So that my *Poem* be preſerv'd intire,
And perfected with my laſt thoughts thereon
According to my mind when 'twas begun.
For, no great credit gain thereby they ſhall
Who weigh a matter, till they hear it all,
And, they will much bewray their ignorances,
Who heed not *Cauſes*, with their Circumſtances.
There was before my *Book*, an *Epigram*
Whereby, I wholly Vindicated am
From that which is pretended; and, I hear
That will not be permitted to appear.
If ſo, I find it, there is miſchief meant
Which I ſhall find a *Medium* to prevent,
Unleſs there be, in ſome an impudence
Much more deſerving blame then my offence.
That *Epigram* did evidently ſhew
My *Book* deſigned for the private view

Of

Of *Clarendon*, (ſuppos'd ſo wiſe and juſt,
That, him, the *King* is pleaſed to intruſt
Ev'n with his *Conſcience*) to receive his Doom
Before, that forth in Publick it ſhould come:
Becauſe, that, I was hopeful it might bring
By means of him, ſome notions to the King
Whereof his Wiſdom, would have made ſome uſe
To further, what ſhall to his Weal conduce;
And, if that *Epigram* concealed be
It both diſhonours him, and injures me.
For, lyable it makes him, to ſuſpect
That, me, in *Ill deſigns*, he doth protect;
The wrong to me is without precedent,
For, e're I had expreſſed what I meant
With my imperfect *Poem*, I was ſeiz'd;
Accus'd of whatſoever others pleas'd,
And here, unto an *ignominious Jail*
Committed am *unheard*, and without *Bail*.
I hope for better uſage, when the *Ring*
Of *ſuff'rings* I have trod, till me it bring
Before my *Judges*: (for what e're is thought)
Their honour, I have not infring'd in ought.
Their charge, againſt me, I, yet no not how
May honeſtly be prov'd; but, this I know,
The *Houſe of Commons* may much honour get
By well approving that which I have writ
(Conſidering, I therein have appeal'd,
To GOD, and men) if, it be not conceal'd.
From open view, and mulcts upon me laid
For mentioning in *private*, what was ſaid,
In publick by the *People*; who, thereby
And, therein, are concern'd as much as I;
Becauſe, my purpoſe, in that *Poem*, tends
To *common good*, without ſiniſter ends.

And, if we to our ſelves, may not relate,
Our thoughts in *words*, and them Communicate
To *Peers* intruſted by the *Supream Power*,
(For Preſervarion of their peace and our)
We are in danger, ſhortly, to become
The verieſt *ſlaves* throughout all Chriſtendom.
But, (as I ſaid in that which was ſurpriz'd)
The *Prudent Commons*, will be ſo advis'd
When they with ſerioufneſs, have that peruſed
Whereby, they are ſuppos'd by me abuſed,
That, finding none reproved ſave onely thoſe,
Who them in their *debatings* did oppoſe;
And, that they likewiſe (after next *October*,
Who were half mad in *June*) wiſe, and grow ſober
Will mend their former *manners*, and become
As helpful, as they have been troubleſome;
Both *Parties* then, will, peradventure be
Thenceforth, as fully, reconcil'd to me
As I to all men am; and, what was not
Ill-meant, ſhall be *well taken*, or forgot.
If it be ſo; It will a *Symptome* prove
Of an abatement, if not of remove,
Of ſome oppreſſions, to prepare the way
For what's reſerv'd, untill another day.
But, to what end is this *Apologie?*
Not meerly, from this place wherein I lie,
To free my Perſon; or, from that, which may
To me befall upon my *Tryal-day*.
No; thoſe effects, muſt from an abler ſpirit
Proceed: All I can ſay, or do, or merit,
To add a contribution thereunto,
So, little, will to ſuch a purpoſe do,
That, rather, provoke more my Foes, I ſhall
And deeper, into their diſpleaſure fall:

For,

For, 'tis not pleading in the fitteſt Seaſon
A *Righteous Cauſe*, with Arguments Reaſon;
Nor is it our *well-doing*; or our *ſaying*
The *Truth*; nor *Preaching*; nor *unto them, Praying*;
Nor our *long-ſuff'rings*; nor (when paſt they are)
Good ſervices to them, how great ſo er'e,
That ſo much moves, as *Flattery, making Friends*,
Large Gifts, and ſerving of their preſent ends.
I, therefore, have but an *occaſion* took
Thereby, to mention ſomewhat, yet unſpoke
A Nobler Cauſe concerning then mine own,
(And whereon, *Words* will better be beſtown)
Wholly to GOD committing the ſucceſs
Make that, the chief aim of what I expreſs.
For, hearing what is done, (by *common Fame*)
And partly knowing, that, oblig'd I am
Not by my *Nat'ral faculties* alone,
On me conferred for that end, (or none)
But, alſo, by my *Chriſtianity*,
(And, not a little, by a *Moral-Tie*)
To *ſpeak*, and *write*, and do the beſt I may,
To bring them who are out, into their way;
And, Ile expreſs, what e're to that effect
I do believe may tend; without reſpect
To Perſons of a high or low degree;
Or, any Powers on Earth, who e're they be.
Councills and *Parliaments*, and Soveraign *Kings*,
I do acknowledge to be Sacred things,
Whoſe Reputation, whilſt (at leaſt) they are
In being, ought with conſcientious care
To be preſerv'd; becauſe on them depends,
That, which to publick woe or welfare tends.
Yet, He, from whom all Powers their Being had,
And they, for whoſe ſakes onely they were made

Ought ſo to be preferr'd, that, nought be wav'd
Whereby their dues, and honours, may be ſav'd.
We have oft ſeen and felt, in our own times,
That, they of ſuch *Confuſions*, and ſuch *Crimes*
Hath been the cauſe at leaſt in letting in
Much more deſtructive Plagues, then all the Sin
Of Privare Perſons; and, that which we know
Was heretofore, may be *hereafter ſo.*
Yea, may and will, in every Age grow worſe
Unleſs there be proviſion of ſome courſe
To regulate them; and, a *free confeſſion*
(To Perſons qualified with diſcretion)
To mind them of their duties, who have dar'd
When they to *Publick places* were prefer'd,
Imploy thoſe *Priviledges* as their own
Which were for *Publick ſervices* beſtown;
And, often do abuſe them, to the wrong
Of them, to whom of right, they do belong.
'Tis now high time, that Earthly Kings & Judges,
Should wiſer grow; and uſe their *Peiviledges*,
To better purpoſes then heretofore:
For, his great *Kingdom*, now is at the door,
Which will deſtroy thoſe *Empires* that begun
In NIMROD, and through various forms did run
Until the *Tyrannies*, beginning than
Shall have an end in that *Miſterious-man*,
Who, by the *Dragon*, *Scarlet-Whore* and BEAST,
(Though myſtically) truly is expreſt.
Then, ſhall thoſe Tyrannies, and Uſurpations
Whereby he, long time, hath oppreſt the Nations,
And therewith, every *Branch* that ſprung therefrom,
Unto an everlaſting Ruine come;
Though ſome of them are ſeemingly *Beſainted*,
And with fair ſhewes of *Holineſs* Bepainted.

For,

For, I believe (although it doth appear
To few men, yet) *Divine Records* declare
Aſwell the *Term* of NIMROD'S *Emperies*
As of *Myſterious Babels* Tyrannies,
Whoſe time, *Six hnndred ſixty ſix* is known
To *number out:* and, which muſt be ov'rthrown
With that, from whence it ſprung, when ripe 'tis grown.
That, to be *All in all*, GOD, may be known.
And (as I've oft inferr'd) they, who belong
To that *new Empire*, which will then grow ſtrong,
Shall no way need their Perſons, to ingage
By *violent Actings*; but, to bear the rage
Of their oppoſers with a patient heart;
For, *ſuff'ring* onely, will be their chief part.
And, he who in the *Aſſyrian* hoaſt did ſmite
Fourſcore five thouſand Perſons, in one night,
Shall by the Pow'r and vertue of his Word
Perform that work, without thier hand or ſword.
The CUP of *Fornication*, ſo bewitches
With love of *Pleaſures*, Honours, and of *Riches*
The *great men of the Earth*, that, they think none
Are *ſober men*, unleſs they dote upon
Thoſe *Vanities*, and proſecute thoſe *Ends*
To which, their *Policy* and *Power* tends,
Until they grow as mad or drunk as they;
And, then perhaps, for *wiſe men*, paſs they may.
As *David* ſayes, *They will not Underſtand*;
They will not heed what GOD hath now in hand;
But, obſtinately ſtill adhere to thoſe
Who, tempt them on, unto their ov'rthrowes,
Till Ruine comes: For, they are not aware
How cheated by thoſe *Mountebanks* they are;
Nor how thoſe *Paraſites* increaſe their *ſtore*,
Ev'n to *exceſs*, by making of them poor:

Nor

Nor heed they, how, theſe cauſe them to deſtroy
Thoſe men, by whom they *ſafety* might enjoy
With *Love* and *Honour*, if they did not lend
Their Ears to thoſe, who no Good-men befren'd.
They ſhut their *Eyes*, and therefore cannot ſee
Into what dangers they approaching be;
And, thoſe as much they hate who croſs their *will*
To ſave them, as if they did come to kill.
That, which they call, the *Reaſon of the State*,
Too far inſiſted on, is often that
Which proves the bane of Kingdoms; & yet ſtill
Either *falſe Prophets*, *Prieſts*, or their *ſelf-will*
Therewith beſots them; though they have bin told,
What thereon hath enſu'd in times of old
When, Princes, GOD's directions had deſpis'd;
And acted that, which their own hearts devis'd
Although they by experiments had ſeen,
What, of their *Policies*, the fruits have been.
Theſe were of old examples: *Saul*, thereby
Deprived was of Life and Soveraignty.
King *Solomon*, by ſomething like that Knack
(To pleaſe his Wives) in honour ſuff'red Wrack.
So, *Jeroboam*, though, GOd promis'd him,
And to his ſeed, a laſting Diadem,
By that *State-policy*, whereby he ſought
To keep the *Throne*, the loſs thereof was wrought.
Jehu, regardleſs of GOD's promiſes
The ſame courſe following, had the like ſucceſs.
High places, *Altars*, *Groves*, and *Prieſts* of *Baal*
Were chief occaſions of King *Ahabs* fall,
The bringing of the *Gods* of *Edom* home,
In hope that they a ſtrengthning might become
Unto his *Kingdom*, was the overthrow
Of *Amaziah*, and of many moe.

State

State-Policy, made *Judah's* King contemn
The *Prophets* Counſel, when *Jeruſalem*
Was firſt deſtroyed, and the Jews inſlaved (ſaved;
Who, might then, from that Bondage have been
And, they who truly fought their preſervation
Reputed were (as now) *Foes* to their Nation,
Diſloyal to their *King*, ſeiz'd as ſupitious,
And puniſhed as Factious or Seditious.
State-Policy, caus'd breaking of that *Oath*
For which GOD was with *Zedekiah* wroth,
And puniſhed in ſuch a *Signal wiſe*
That he loſt both his *Kingdom* and his *Eyes:*
And, Politick enlarging of Poſſeſſions
Or *Power*, by loading *Nations* with *Oppreſſions*,
To further *State-Deſigns* (until it wracks
Their Loyalties, and then their patience *cracks*)
Hath been, and will be, in all times, and Nations,
The cauſe of Wars, *Rebellions*, deſolations
And changing *Governments:* But, now ere long
When *human Policy*, hath made moſt ſtrong,
The MISTRIS of Terreſtrial *Potentates*,
By Counſel, Strength, and by Confederates,
Combin'd as they intend (and when their *might*
Hath raiſed *Expectation* to the height)
Then, *She*, and *They*, ſhall be unto each other
A mutual Plague, and be deſtroy'd together,
With ev'ry *Perſon*, *Family*, and *Nation*,
Which is a Member of that Corporation:
And then, thoſe PEDLERS who are now ſo jolly,
Shall, packing up the Tokens of their folly
Run to ſeek out where they their heads may hide,
From that, whereby, they ſhall be terrifi'd.
Let him, that hath an ear to hear this, hear it;
Let proud men tremble; Let the *mighty fear it*;

And

And let the Meek rejoyce; *For, GOD will turn*
Their Sorrows into Gladneſs, who now Mourn.
It is not only, now, of much behoof,
But, neceſſary too, that *ſharp Reproof*
Advice and *Admonition*, ſhould be given
To all *Eſtates* and *Princes* under Heaven,
Yea, and particularly be apply'd
By ſome, and in ſome caſes, when aſide
They from the *way of ſafety*, ſtray ſo far
That, to apparant danger, nigh they are;
(How ere they take it, or what ever ſhall
Thereby, to their *Premoniters* befall)
Becauſe, by *States*, if wickedly inclin'd,
The greateſt Plagues do fall upon mankind.
This made *Elia's* to become ſo bold
When *Ahab*, of his wickedneſs he told
Unto his face; and when, to like intent,
A *Writing*, he to King *Jehoram* ſent.
This, to reprove King *Aſa*, without dread,
The SEER *Hanani* encouraged.
This, made the Prophet *Samuel* ſo to School
King *Saul*, that in effect, he call'd him *Fool*;
And, *John the Baptiſt*, ſpeak as plainly too,
Of *Herod*, as now they term'd *Quakers* do
To ſome with us: This, alſo, did induce
King *David*, who obſerved the abuſe
Of *Courts* and *Councils*, to cry out on them
To this effect; *how long! will ye condemn*
The poor and Innocent? how long! oppreſs
The man, afflicted, and the Fatherleſs?
How long? will ye unrighteouſly neglect
The cauſe that's juſt, for perſonal reſpect?
Do Juſtice, and vouchſafe compaſſion more
Hereafter, then ye have done heretofore;

For,

For, (if it be not) to you, be it known
You walk in darkneſs; you have overthrown
The worlds Foundations; wilfully inforce,
All things to move out of their proper courſe;
And, that, though GOD himſelf hath call'd you Gods
A difference making (with no little odds)
Twixt you and common men, yet, die you ſhall
Like them; yea, die ſuch Death's, as did befall
To wicked Princes, who, unto their place
Went down, with greateſt horror and diſgrace.
Although ſuch *rough Reproofs* on ſilken Ears
Grate harſhly, and are thought by *Flatterers*
To ſound like *Blaſphemy:* This in old times
The Language was, in which great *Princes* crimes
Rebuked were; This was the uſual mode,
Till *ſlaviſh men,* fear'd *mortals* more then GOD.
Thus, *David* ſpake unto the *Congregations*
Of mighty men; Thus, through all Generations
To them ſhould Truth be told, as need requir'd,
By thoſe who, to that purpoſe are inſpir'd:
Republicks, Kings, and *Councils, Objects* are
Of ſuch Reproofs, and ſo reproved were,
And, how inrag'd ſoever they are grown
GOD, will be *King*; his pleaſure hee'l make known
By whom ſoever he pleaſes, that their crimes
May now, as well as in *preceding times*
Reproved be; For, *States* and *private men*
Are every whit as guilty, now, as then.
The ſame at this time, or, the like *Omiſſions,*
The like *Exorbitances,* and *Oppreſſions*
In this our Generation may be found;
And more and more, are likely to abound
If not prevented: for, the things we ſhould:
We neither do, nor ſuffer thoſe who would,

And, if we can but force men to profeſſe
As we do, though againſt their *Conſciences*,
We think we have ſecur'd them to our ſide;
Whereas, when ſuch mens Truths come to be try'd,
Who are for fear, or for advantage won
To act what is againſt their *Conſcience* done,
(They, being both to GOD, and *Men* unjuſt)
In them, there's of all other, the leaſt truſt:
For, how long? or to whom? or unto what
Will they be true, who *Conſcience* violate?
Doubtleſs, without a ſpeedy Reformation,
It wholly, will corrupt this *Generation*,
Fit us for nothing, but, for what is Evil,
And, to be ſerviceable to the Devil.
As therefore 'tis unfit that ev'ry one
Should *States*, reprove, 'tis as unfit that none
Perform that *Work*, and brutiſh, to conceive
That, GOD, the *Worlds* laſt and worſt Age, ſhould
Without *Premonitors*; or, that the dayes (leave
Moſt wicked grown, requir'd not ſtranger wayes
Of *Admonition*, then have been in uſe
When, of GOD's *Grace* there was much leſs abuſe:
For, *Providence*, that nothing doth omit
Which, either *Work* or *Seaſon*, may befit,
(Although, but little heed thereof be took)
Hath lately, to this Generation ſpoke
By many *Prodigies*: Each *Element*
Hath very plainly Preached GOD's intent:
Yea, many *Diſpenſations*, which to us
Seem to be *wicked*, or *ridiculous*,
Have ſomewhat in them, which relates unto
That, which we *have done*, or elſe *ought to do*,
Or have *Omitted*; or elſe to be *Signs*
Of that, whereto this *later Age* declines:

And,

And, that ſuch things as thoſe, in theſe *laſt Ages*
Should be, we have *Authentical Preſages.*
But, *Viſions, Revelations, Propheſies*
Or ſuch like, now, the *common-voice* decries
As at an end: which I, confeſſe, is true
As they concern revealing Doctrines new
To *ſaving Faith* relating: yet, of that,
Which may concern the *Temporarie State*
Of CHRIST'S *Church Militant*, or his *Elect*
In *Actings* or in *Suff'rings* to direct;
Or, of *unfolding Propheſies* to them,
Which were ſeal'd up, till an appointed time,
GOD, hath vouchſaf'd in ſeaſon, *Revelations*
As need required in all Generations,
By whom he pleas'd; and frequently, by ſuch
As, by the world, were not eſteemed much.
Some think, that nothing meriteth regard
Save what by *Ancient Prophets*, was declar'd,
Who were immediately inſpir'd from Heaven,
By ſpecial Warrant and Commiſſion given.
Be not deceiv'd; the ſame *Commiſſion*, ſtill,
Is extant with us, under hand and Seal,
In Execution to be put, by all
Whom, for time being, GOD ſhall pleaſe to call
To be his *Prophets*; who, aſwell may now
As heretofore, be called from the *Plow*,
From *Herds, Fruitgathering, Fiſhing*, from a Trade
Which, in the World ſmall reputation had,
Or (as when Chriſtianity began)
From being an extorting *Publican*;
This, may believed be; for, what is elſe
The meaning of that *Scripture* which foretells
Their *Sons* and *Daughters* in the later times,
Should *Propheſie*? That, *old men* ſhould have *Dreams*,

And *young men Viſions?* Mind too (if forgot
It be) and know it, if you know it not,
That every one, who hath an Intereſt
In CHRIST, is now, *King*, *Prophet* and a *Prieſt*,
(Anointed, at renewing of his Birth,
To do him ſervices here upon Earth;
And ſtands oblig'd, as he occaſion ſees
To execute all theſe three *Offices*
According to the meaſure of GOD's Grace
Beſtown, and in his proper *Time* and *Place*;
And, theſe impower'd by his *Commiſſions* are
To *Parliaments*, and *Councils* to declare
(At leaſt in general terms) what may prevent
Diſhonouring God, or *common Detriment*;
And be *Remembrancers*, of ſuch like things,
As need requires, unto the greateſt *Kings*.

Kings, alſo, ſhould have ſtill attending them
Such SEERS, as to *David* in old time
The Prophet *Nathan* was. But, in the ſtead
Of ſuch, *Baffoons*, or *Jeſters* do ſuccced,
In *Princes Courts*; by whom, they ſometimes are
Inform'd of uſeleſs truths, by way of Jeer;
And, other while, perhaps, a formalliſt,
So far as it with Courtſhip may conſiſt,
Will mind them of ſuch duties as they ſee
By them perform'd; but, ſuch as wholly be
Neglected, and by whoſe neglect they may
Be quite deſtroy'd, they, not a word will ſay.

On many *Kings*; their lies a heavy charge;
Their *Kingdoms* are both Populous and large;
There, likewiſe, are ſo many thouſand caſes
Which do concern their *Perſons*, or their *places*
Or other men; and ſuch a few there are
To repreſent them to a Royal Ear

And,

And, likewiſe of thoſe few, there are ſo few
Who repreſent unto them what is true,
That, whilſt a freedom is allow'd to none
To ſhew them what's deſtructively miſdone,
Or, what is fam'd; All their *Prerogatives*
May not ſecure their Honours and theit lives:
Eſpecially, at ſuch a time as this
Wherein GOD ſearcheth after what's amiſſe;
And, hath already, both begun to caſt
Into his fiery Furnace, and to blaſt
All *Humane Wiſdom*, *Pow'r* and *Righteouſneſs*
(Yea all, wherein their confidence men place)
That, they may know, all *Evils* do from them
Proceed, and all things, that are good, from him.
Moreover, that, which long ſince was foretold,
Some of this *Generation* ſhall behold,
In *differing States*, and with as *different Paſſions*
According to their differing Inclinations;
And by the *Men*, and *means* the world deſpiſes,
In ſpight of all that *Hamaue wit* deviſes
It ſhall be brought to paſs; And, they who did
Defend the nobleſt *Cauſe*, then, beſt ſhall ſpeed.
Oblig'd, for theſe reſpects, is ev'ry one
To do, what in his place is to be done,
That GOD's Will, ſo far forth as Power is given,
May here be done on *Earth*, as 'tis in *Heaven:*
A ſafe condition, they are alwayes in
Who truſt not in their merits; hate their Sin;
And their endeavours labour to improve
In Faith, and Meekneſs, Patience, Hope and Love;
That this may be effected, whatſoever
It coſts them, in purſuing that endeavour.
For, Priviledges of the *Humane Nature*,
More Sacred are then thoſe of any *Creature*

Beneath

Beneath the GODHEAD; and, to all *Mankind*
He is a *Traytor*, who hath ought deſign'd
Againſt that *Intereſt*; and therefore, I
Vow, in defence thereof, to live and die.
In order thereunto, I now employ,
The Faculty and Talent I enjoy,
Which, GOD hath made proportionable to
The *works*, and *men*, with whom I have to do.
That, which I ſuffer for, on this Account
Was done; By GOD's *Commiſſion* I have done't.
If truth I write, I am no whit to blame,
If it be falſe, I an Impoſter am;
And, let the *Commons*, when that next they meet,
Deal with me for it, as GOD ſhall permit.
I have diſcharg'd my *Conſcience:* And, if me,
He will not ſave, I, ſaved will not be;
Nor will I, in this *Cauſe* plead one word more,
Then, this, and what I've written heretofore.
I know the World; *ſhe alſo knows* her own
And, we ſhall both ere long be better known:
Mean while, this my Impriſonment to me
Will my *Teipſum noſce*, prove to be.
This alſo, and what's formerly expreſt
Of me, and of this Age, will be a TEST.
Now, Ile retire unto my ſelf, and ſing
To GOD, be glory; and *God ſave the King.*

They, who are wiſe will obſerve theſe things; and ſhall underſtand the Loving kindneſs of the LORD. Pſal. 104. 43.

Ano-

Another Meditation in *Newgate*, ſomewhat alluding to this old verſe in *Seneca*,

Nunquam non Poteſt, eſſe Virtuti locus.

Which implies, that no *Place*, or *Time* can diſadvantage an *Honeſt-man*.

THere's diff'rence in the ſelf ſame *Times* and (*Places*,
As GOD conferreth, or withdraws his
Or, as our *Cauſe* is; or, as we ſhall find (*Graces*;
Our hearts, to be ought more or leſs inclin'd,
To bring the *Fleſh* into a due ſubjection,
Unto the *Spirits* Dictates and direction.
For, this *Place*, I perceive to be the ſame
To me, which I unto my ſelf, now am,
And, not that, which it is to moſt of them
Who are with me confined at this time.
My *Burthens* (though as great) are made more *light*,
Then theirs are unto them; The day or night,
Are no whit tedious; nor unpleaſing make
My *ſleep*, nor *Cares* renew, when I awake:
But, I as well contented am become,
In all reſpects, as ev'r I was at home;
Although, as well by my *Intelligence*,
I, my Afflictions feel, as by my *Senſe:* (bitter,
For, ev'n thoſe things, which in themſelves are
To cure *Diſtempers*, prove not onely fitter,
But ſweeter too, then that which in times paſt
Was more deſir'd, and did moſt pleaſe my taſte.

The

The *want of ſleep* here, and of ſuch like things
As *elſe where*, and at other *Seaſons*, brings
Pain to the *Fleſh*, and to the *Soul* vexations,
Are eithet made to me ſweet *Recreations*,
Or give *Inſtruction*, in another mode,
And more effectually, then things abroad.
Laſt night, as in my Bed I muſing lay
How *Time* and *Life*, and all things paſs away;
How needleſly our ſelves we vex and pother,
Deſtroy, afflict, and perſecute each other;
What coſt, and pains, and time, we ſpend to build
That, which will in a little while be ſpoil'd;
And, how, the quiet of our lives we trouble
About our *ſtructures* of wood, ſtraw and ſtubble;
Which, when our ſeveral *Fiery Tryals* come,
Will into ſmoke and Aſhes, quite conſume;
It made me take into conſideration
What I had *Built*, and upon what *Foundation*,
That, I my ſelf, might therein be ſecure
Although my *Works*, the flame ſhould not endure.
And, thereof, having an aſſurance got
The loſs of all my *Works* diſturb me not:
For, I, a thouſand times more pleas'd am grown
With *his on whom I Build*, then with mine own.
My *Soul* then, (which in her complantings,
Flies like an *Eagle* mounted on her wings
Through wayes, which to no othet can appear)
To various *Objects*, ſcatter'd here and there,
Her *Flights* directing; at the laſt deſcri'd
That *Flame*, whereby the works of men are try'd;
To which, mine *Eye of Contemplation* turning,
To ſee each ſingle *humane ſtructure* burning,
It was to me, a much more pleaſing ſight
Then *Bon-fires* on a *Solemn Day* at night

When

When young and old men round them in a Ring
Do ſit and hear a *Fidler* play and ſing; (yielded,
And, 'mongſt all things, which to the Fire then
The *Paper works* which have been lately builded
Did make the greateſt *Blaze*; and to mine eyes
Appear'd to be the beſt *Burnt-ſacrifice*
That had been off'red in this Age by men,
By, at the leaſt, *nine and a half in ten*;
Becauſe, they have a prime occaſion been
Both of our preſent Plagues, and of much Sin:
And, griev'd I was not, that, ſome of mine own
Muſt into that *refining fire* be thrown,
For, though that uſeful they might be ſome way,
Much of them, have (I fear) too much alay.
There are among our *Papers-Edifices*,
Some uſeful, ſanctifi'd, and harmleſs *Peeces*
Which may be helpful to preſerve thoſe *Notions*
Whereby, our *Faith*, our manners and *Devotions*
May be improved, and likewiſe to clear
The *Lanthorn*, which the *ſaving Light* doth bear,
From thoſe *bedaubings*, which the Foggs of *Time*,
And miſts of *Ignorance*, have made ſo dim,
That, many things, it very dubious makes
And doth occaſion manifold miſtakes:
But, they are buried ſo in heaps of traſh,
So choakt, with intermixed Balderdaſh,
And, ſo ſuppreſt by them who hate the *Light*,
(Or, perſecute the *Authors* with deſpight)
That, they are but like here and there a *ſpark*,
Which lies at Bopeep, twinckling in the dark;
And, would be quite quencht, if not oft reviv'd.
By him, from whom, they were at firſt deriv'd.
Yet (like the *Fire* which in a *Wat'ry-Pit*,
Was hid) although ſuch *ſparks* be clouded, yet

They will break forth; and kindled by the blaſt
Of GOD's out-breathings, raiſe a flame at laſt,
That ſhall quite burn up, thoſe *huge Piles* of vain
And Peſtilent contrivements of the Brain. (Tinder

For, they are, and have long time, been the
Of *Pride* and *Luſt*, and *Diſcord.* They, do hinder
The *Publick Peace*; The growth of *Truth* and *Love*
They do obſtruct; All *wickedneſs* promove,
And all *Prophaneſs*; *Ignoranee* they cheriſh,
Deſtructive Animoſites they nouriſh:
Yea, have ſo fill'd the world with *Books of lies*,
Patcht up with forged probabilities,
That, 'tis impoſſible the *Time ſucceeding*
Should know the Truth of any thing by reading,
Without a more then common Intellect
Or, ſome Divine Aſſiſtance to direct.
For, they have put on moſt things, ſuch diſguiſes,
That, *Vertues*, hardly can be known from *Vices*,
Or *Truths* from *Hereſies*, or wit from *folly*,
Or things *prophane* diſcern'd from what is holy;
Nor cheating *Sophiſtries*, from ſoundeſt *Reaſon*,
Nor *Right* from *wrong*, nor Loyalty from *Treaſon*;
Nor *Reprobates* from *Saints*; nor *Saints* from *De-*
Nor ſaving Doctrines from deſtroying Evils, (*vils*,
Except ſome help which hath vouchſafed been
From GGD, ſhall much improve the *Light within.*

This notwithſtanding, pleaſed be to know,
(Although there is to them pronounc'd a *Woe*
By whom offences come) it fitting were
That, if an *Evil* be, it ſhould appear:
And, (ſince GOD doth permit it for *Probation*
That good and evil in each Generation
Sholdu manifeſt it ſelf) that by the Crimes
Of others, *men Approv'd* may know the Times,

We

We with a ſanctified heart ſhould heed them (them
And, to thoſe ends improve them when we read
For which they were permitted. Thus, from *Acts*
That *evil are*, the prudent man extracts
Good uſes, as Phyſitians when it needs,
Extracteth Phyſick out of poyſonous Weeds.
Thus far, my *Muſe* before I was aware
Had rambled; But, *Ile caſt the Lure up, here.*
Theſe, & ſuch thoughts as theſe, me waking kept
Whilſt, many Dream'd of other things, and ſlept.
This, of the laſt nights *Muſings*, portion was;
(Which, if you pleaſe, may for a *Viſion* paſſe)
And, when the *morning* came, thus, into words
I put, as much as memory affords.

Newgate, the 27th. day
of the 7. Moneth, 1661.

A *Meditation*, occaſioned by the ſame Priſoners calling to mind, *Jeremies* Prophecie to *Ebed-melech*, the Blackmore, *Jerem.* 39. 15.

I Am oblig'd, as much as I am able,
To be to other men as comfortable
As they have been to me; and, though (as *John*
And *Peter* ſaid long ſince) *Gold* I have none
Nor *ſilver*) what I have, I will repay,
And, that, perhaps, may uſeful be ſome way.
What was *Ebed-melech*, but, one of thoſe
Who, *Nationally*, were eſteemed *Foes*,

To GOD, and to his *Church*? which way, can we
By what is writ of him, advantag'd be
More then by other *Common Hiſtories*,
If, from what's mention'd in ſuch *Peopheſies*,
We may not with good warranty, apply
The ſame rewards of *Faith* and *Charity*,
(To ev'ry man in every Generation)
Which was recorded by the *Jewiſh Nation*,
Both to infuſe and warrant, the ſame hope
Which was confirmed to this *Æthiope*?
But, doubtleſly we may; ſince, for our learning
For our direction, comfort and forewarning,
All thoſe things, principally, were ordain'd
Which, in the holy Scriptures are contain'd.

This perſon, repreſents to us, our ſtate
By *nature*, and as men *regenerate*.
The life of *Jeremiah* he preſerved,
Who, elſe, within a *Dungeon* had been ſtarved:
Him, forth out of a *lothſome Pit* he drew,
When, nor *Prince*, *Peer*, or *Prieſt*, nor any *Jew*
To him vouchſafed *mercy*: he, alone,
Did more then any *Iſra'lite* had done,
Although a *Gentile*, and a Courtier too,
Who, ſeldom, *works of Charity*, will do.
And, this, was ſo accepted of the LORD,
That by the ſelf ſame *Prophet*, he ſent word
(Ev'n whilſt that he detain'd in Priſon was
As I am now) that, when upon the place
Of his abode, the *dreadful doom* foretold
Inflicted was, he ſhould the ſame behold;
And, that, to him, on their deſtruction day
His life, ſhould be vouchſafed, for a prey.

This *Signal Mercy* to my mind was brought,
In this *place*, pertinently, (as I thought)

Why,

Why, from this *Patern* therefore, may not I
Who, for declaring *truth*, impriſon'd lie,
Shew forth that mercy which I have receiv'd
And whereby, I am hitherto repriev'd
From what to me, might probably have been
As bad, as that which *Jeremy* was in?
For, *Age* and *Poverty*, in ſuch a place,
Might quickly have deſtroy'd one in my caſe.
My *Soul*, for this *Compaſſion*, praiſe thou *him*
Who hath vouchſafed it; and bleſſe thou *them*
My gracious GOD, who were the Inſtruments
In that, which my deſtruction here prevents:
Although, they of a forraign Nation are not
They, Neighbours, Kinſmen, or Familiars were not
But all of them (except a very few)
Such, as untill of late, I neither knew
In *Perſon*, or by *name*; ſome of them be
In judgement alſo, differing from me
In ſome points; which, infallibly doth prove
Their *Faith* is true, and perfected by *Love*.
Their *Charity*. (This I dare boldly ſay)
GOD, will reward, upon their *Tryal day*;
And, in thoſe future dreadful *Viſitations*
Which, likely are, to come upon theſe *Nations*
Preſerve their lives, to ſee them, who oppreſſe,
Receive their portions with the *mercileſs*.
As ſure, as I yet live, it will be thus;
Or, they, at leaſt, when *Chriſt* calls them, with us,
Before his *Judgement-throne*; repaid will be
What they have here vouchſafed unto me;
For, *mercy*, though extended to a *Beaſt*
(Much more to man) with ſome reward is bleſt,
And, though I were a more unworthy wretch
Then was by *Nature*, that *Ebed-melech*,

Yet,

Yet, foraſmuch, as me they have received
As one of *Chriſts* Diſciples, and relieved,
(What er'e I am) he, *Charity* regards,
And, they, accordingly ſhall have rewards.

Newgate, Sept. 26. 1661.

An *Antidote* againſt Fear, compoſed upon the *Citizens* being unexpectedly in Arms, *Sept.* 28. 1661. at night.

GOD, keep all ſafe *abroad*; I'm in my *Bed*,
And, ſee no danger yet, or cauſe of dread.
Emanuel my Protector is become,
He, keeps all *Pannick-fears* out of this *Roome*,
And, though the *Devil* and my *Foes* together
Confederated, they can bring none hither.
Here's nought, that any way doth me diſeaſe,
Unleſs, it be a few poor *ſtarveling Fleas*,
Which, I perceive are more afraid of me,
Then cauſe I have of them afraid to be:
For, if I do but ſhrugg, where it doth itch,
They skip into a hole, and there they couch.
No Thief, I think, to rob me dares appear,
Within theſe Walls, the *Gallowes* are ſo near;
And, likewiſe, I believe, 'tis known full well,
I've nought to *loſe*, nor ought for them to *ſteal*.
I no *Back-biters* had, ſince to this *houſe*
I my *Commitment* had, except, *one Louſe*
Which now is dead, (not having left behind
A *ſon* or *daughter*, that I yet can find)

And,

And, though I were aſſaulted with a ſcore
(As here, ſome are oft-times with many more)
I am aſſur'd, my *Landreſs* hath a gift
To rid them; and it is a cleanly ſhift.

I do ſuſpect, that, thus it doth not fare
With all men, who rejoyce that I am here;
But, that, although they ſpeak big words and grin,
They have more fears without them, or within;
And, that, ſome thouſands who yet walk the ſtreet
With more, and with worſe miſadventures meet:
For, *Terrors* are abroad, and ev'ry where
It doth in *Language*, or in *looks* appear.
I, juſt now, hear a ſound like to *Alarms*;
Drums beating, and the clattering of Arms;
I (as they paſs along, hear Souldiers voyces,
Words of *Command*, and *Military Noiſes*,
Which, by the time, and darkneſs of the night,
Doth many of the Neighbour-hood affright,
And makes me think (although I cannot tell
What is amiſs) that, all things go not well.

What ſhould the matter be? I hope, the men
Whom we ſaw *dead*, are not *alive agen*;
For, though I live yet, (and live longer may)
I did expect to riſe, aſſoon as they.
Moſt hoped, they, er'e now ſhould have been free,
From that, wherewith diſturbed they ſtill be;
But, many ſee, here's dayly an increaſe
Of what, may more infringe the *Common-peace.*
The *Citizens*, I hear, ſtrict watch do keep
This night, in Arms: I hope, were they aſleep
We ſhould be ſafe; and that, this will hereafter
Yield much leſs cauſe of *ſorrow*, then of *laughter:*
For, all our *Factions* are now of each other
So fearful, that they'l hardly come together,

Unleſs

Unleſs affrighted in the dark they are,
And fall foul on each other, unaware. (pleas'd)
Men might (if there withall they could be
Of pains and coſt and troubles, be much eas'd,
(With much more ſafety, and more, honour too)
Yet, make no *night Alarms* as now they do.
He, that's a pious, and an honeſt liver, (Quiver,
Needs not the *Mores* Bow, nor the *Parthians*
Nor, to be ſingly, much leſs double garded:
For, *Innocence* is by it ſelf, well warded;
And, when ſhe's moſt maliciouſly ſurrounded,
Then, ſooneſt, her *Oppreſſors* are confounded.
Of all the *Foes*, that are, or ever were,
There's none ſo bad, or dangerous as *Fear:*
For, it not onely many a man *diſtreſſes*,
When *Plenty*, *Power*, and *Honour*, he poſſeſſes,
(And all the pleaſures of his life deſtroys,
Whilſt ev'ry thing he ſeemingly enjoyes)
But, makes Plagues alſo, which will never come
To be a greater torment unto ſome,
Then they are, or, then they can be, if all
Whereof they are afraid, ſhould them befall.
Moreover, it is ſuch a foe as none
Can eaſily eſcape when ſeiz'd upon.
Nor *Power* nor *Policy*, nor *Walls of Braſſe*
To keep it out, can ſtrengthen any place;
Nor Fleſh and Blood, by *Sratagem*, or *Ginn*
Expell it can, when it hath broken in.
Were all the *Wealth* and *Weapons* in the *Land*,
And all the *People*, at one Mans *Command*,
They could not fortifie his heart from fears;
For, *Terrours* will creep in ev'n at the ears,
And paſſage make through ev'ry other *Sence*,
In ſpight of all reſiſtance and defence.

That

That *Fear* is ſuch a *Terrour*, I well know
For I have felt it, though I do not now,
Save, as a *natural paſſion*, which, if well
We moderate, is, what a *Sentinel*
Is to an *Army*; and by *Fleſh and Blood*,
Though, poſſibly, it cannot be with ſtood,
(Eſpecially, when by a *wilful Sin*,
Againſt *Good Conſcience* acted, it breaks in
And growes inraged) yet, by *Grace* we may
Subdue it; And, this, is the only way.

Take *Fear* and *Love*, well tempered together,
(As much, as may ſufficient be of either)
Fire quencheth *Fire*; The *oil of Scorpions*, heals,
The *Scorpions ſting*; and, if, of all things elſe
You would be fearleſs, you muſt fear GOD, ſo
As man ought; Do, as to be done unto
You would expect, and to that *Fear*, add *Love*;
For, *Love* expelleth ev'ry other *Fear*
(If placed on right Objects, and ſincere)
Plucks up all *Vices*, and plants in their places
Habitual *Vertues*, and Celeſtial *Graces*.
The *Love of* GOD, with *Filial Fear* begins,
And with a deteſtation of all ſins.
The knowledge of our *Natural Eſtate*,
In us, Deſires to cure it will Create.
The Love of GOD in *Chriſt*, then, being known,
(And, what, when we incurable were grown
He hath done for us) will more Love beget
If we no falſe ſuggeſtions do admit;
That *Love*, will alſo, dayly ſtronger grow
If we GOD's nature truly learn to know.
And, not as *Eve* did, him ſuſpect of Evil;
Aſcribe to him, what's proper to the *Devil*;

Suſpect the *Promiſes* which he doth give us;
Nor think that he intendeth to deceive us.
For, if we love him, we will then believe him,
In all his Attributes due Glory give him.
We then will *do*, and not diſputing ſtand,
Of that which he forbids, or doth command.
Nor fear, nor ſtagger, from that Reſolution
(Who ever countermands their execution)
But, love him ſo, as having underſtood
That all his *Works*, and his *Commands* are good:
So love him, that, we love his whole Creation,
Nought hating, but what's his abomination.
We will not then permit *Humane Tradition*
With his *known will*, to ſtand in competition;
Lay bonds on them, whom he from *Bondage* frees;
Charge him, with *Ordinances* and *Decrees*
Which he did never make; but forged were
By him, who, layes for ev'ry Soul a ſnare;
Or, by his *Inſtruments*, whoſe Merchandizes
And Pomp, are much advanc'd by thoſe deviſes:
We will not, when he graciouſly invites,
To penitence, reject him with deſpights,
And, foes implacable, to them appear
Who zealous of their Weal and Safety are.

Theſe are the *Well-ſprings* of thoſe many errors
Diſtractions, miſeries, and Pannick Terrours
Which are among us. That, which chiefly here
Begetteth *troubles* and augmenteth *fear*,
Is, want of ſuch a *Fear*, and ſuch a *Love*,
As may become effectual to improve
Thoſe *Judgements* & theſe *Mercies*, which our eyes
Have ſeen; & whereby, (though we ſee GOD tryes
Theſe *Nations* to this day) nor *Prince*, nor *Peer*
Nor *Prieſt* nor *People*, doth as yet appear

So

So mindful as they ought to be of that
Which, was, *for*, or *againſt* them, done of late:
Nor ſee I any *Fruit* which thence proceeds,
Save Thorns & Brambles, Thiſtles, tares or weeds.
But, they who ſtop their Ears and ſhut their Eyes,
Againſt thoſe *Wonders* and thoſe *Prodigies*,
Which have been lately ſent to ſtartle them
From that *ſecurity*, wherein they Dream;
And they who are not much diſpleas'd alone
With *Publication* of what God hath done,
But, alſo with his *Word*; ſhall *ſee* and hear,
Thoſe things, ere long, with trembling & with fear,
Which will not be concealed; but, befall
So openly, as to be known to all.
Theſe, have the cauſes been, that *Chriſtendom*
Is lately, an *Acheldama* become;
For, theſe are thoſe things, which advance the
Of *Antichriſt*, and make way for the *Turks*. (works
Let us repent therefore, whilſt we have ſpace,
Leſt *Fields of Blood*, be turned to *Golgotha's*.
Let us, in this our Viſitation day
Give ear unto GOD's *Voice*, whilſt yet we may;
Not like Bruit Beaſts purſuing one another,
But, lincking faſt in Charity together,
Be reconcil'd to GOD, with *Loving-awe:*
For, that ſums up the *Goſpel*, and the *Law*.
Do this, and if of ought you fearful be,
Let all, that you can fear, fall upon me.

A ſhort *Excuſe*, rendering ſome Reaſons why this *Priſoner* makes no Adreſſes for his *Releaſe*, to great Perſons for their Favour in his *Cauſe*.

I Am inform'd, by men of good report,
That, there are Noble *Perſ'nages* in *Court*
Who hate *Injuſtice*, and, are of their Tribe,
Who love not baſeneſs, flattery, or a Bribe;
And, that, ſhould I my ſelf to theſe Adreſſe,
I might perhaps obtain a quick releaſe.
'Tis poſſible; But, I may much indanger
Their *Quiet*; and, am now grown ſuch a ſtranger
To *Courtſhip*, that I cannot *Complement*,
Or, act effectually, to that intent;
Nor think it prudence (were I mov'd that way)
To ſeek a Needle, in a Truſſe of Hay.
'Tis not my *Principle* (though other while
I have been over-ruled, to beguile
My underſtanding) that courſe to endeavour;
And, having found it unſucesful ever
Reſolve now (be it for my gain or loſs)
To ſignifie my *Cauſe*, to them in groſſe,
In *open Courts*, to whom it doth belong,
To be my Judges of what's right or wrong:
For, if impartially, they will not hear
My cauſe at large, and do me Juſtice there,
I will not be oblig'd to any one
To do for *private ends*, what ſhould be done,
For *Juſtice-ſake*; becauſe, where one man ſhall
Be ſo corrupt, it may corrupt them all;

And

And in each *Caſe*, by turns, for unjuſt ends,
They may Bribe one another for their Friends
As heretofore they did, and, as they may
Hereafter, whatſoever I do or ſay.

Not much eſteem of any thing I make,
Which other men, can either give or take.
Nor *Safety*, *Wealth*, or *Honour* pleaſeth me
But that which will inſeparable be
From me; and which I may attain unto,
And, alſo keep, whether men will or no.
Vertue's the Fountain whence true honour ſprings;
Not *Popes*, *Grand Segniors*, *Emperors* or *Kings*,
For, what they give to make men Honourable,
To me appears to be ſo deſpicable (it
That, though moſt men, do their chief darling, make
If they would give it me, I would not take it:
What, is there likely for me to be done,
By thoſe, who ſuch-like Baubles dote upon?
I, never hitherto, a kindneſs had
By any *Friend*, which I my ſelf have made;
But, by ſuch onely, as God had inclin'd
(Without a by-reſpect in any kind)
To do me *Juſtice*, or to ſhew compaſſion,
Mov'd by their own Heroick inclination:
And, to that end, GOD, often heretofore,
Hath from among *meer ſtrangers*, rais'd me more
True Friends at need, my cauſe to undertake,
Then I deſerved, or had pow'r to make;
And, as it me contented much the better
So, thereby, was their honour made the greater.
Moſt ſeek the Judge; but, I believe his word,
Who ſaid, *The Judgement cometh from the LORD*;
And, unto me, it ſeems an indirect
Aſperſion, or a Symptom of *ſuſpect*,

A *Judge*

A *Judge*, in private to preoccupate,
And, him by *Friends*, or *Gifts* to captivate;
For, in great *Counſels*, men ſhould nothing do
In love to *Friends*, or hatred to a Foe.

I have obſerved, that, *Judicial Courts*
Whether they be of good or bad reports,
(Or, whether, what is actually there done,
Seem juſt, or to the wrong of any one)
Are guided by a *Spirit*, which directs
To what is alwayes *Righteous*, in reſpects
Unto GOD's *Juſtice*, though perhaps it may
A Humane Righteouſneſs infringe ſome way;
Or, though they, to whom Judgement is refer'd,
Through *Ignorance*, or *Wickedneſs*, have err'd.

Ile therefore, make no *Friend*, nor fear a *Foe*,
But, when the COMMONS call me I will go
To hear their *Charge*, for which I have begun
To ſuffer, er'e 'tis known what I have done;
That, leaſt I *break* or *die* before the time
In which I muſt make payment for my crime,
(If crime it prove) they, rather, overweight
May lay; then, that, which is a Dram too light;
For, puniſhments are uſually well paid,
Though other debts till *Dooms Day* are delay'd:
And, *Innocence*, is oft purſued further
Upon ſuſpect, then real *Theft* or *Murther*.

In that, for which unheard, ſome precondemn
My *Perſon* hither; I, TO GOD and *them*
Whom it may moſt concern, *Appeals* have made
Whereon, I ought a *Tryal* to have had
Before I ſuff'red. My Appeal prefer'd
To GOD, hath betwixt *him*, and *me*, been heard
Within his *Court of Conſcience in my heart*;
And, there am quit of what may on his part

Be

Be brought againſt me for what I have writ.
He ſees it, though the world concealeth it;
And, read it muſt be by the *Commons* too,
Ev'n quite throughout (if Juſtice they will do)
Before they cenſure it: Needleſs it were,
If juſt and conſcientious men they are,
To Court them to their Duties; and ſo ſtrong
No Charm of mine can be, whereby a wrong
May be prevented, if to take that ill
They be reſolv'd, which flowed from *Good-will.*
At all aduenture, wholly to the *Laws,*
And to their *Conſcience,* Ile refer my *Cauſe*;
Alleage for my defence, what I can ſay,
And bear that, which will follow, as I may.

A Compoſure, for his private Refreſhment made by the ſame Priſoner, upon conſidering the ſad outward Condition of his Deareſt Relations in the Fleſh: after which is added the Narrative of a ſudden diſtemper thereupon enſuing.

MY *Contemplation,* evr'y hour ſo travells,
In new purſuits, and into all things Ravells
With ſo much reſtleſsneſs, as if ſhe ment
The whole world in a Mapp to repreſent.
One while ſhe maketh inrodes on my *Foes,*
To bring me ſome Intelligence from thoſe;
That, I conſid'ring what they go about
Their malice, may the better weather-out.

Ano-

Another while, to me ſhe repreſents,
What miſchiefes, troubles, fear and diſcontents
There are abroad; that, I may thereby ſee
How, they are troubled, who have troubled me;
How 'twixt the two ſhoars, *Pharohs* Army reels;
How, GOD hath taken off their Charret Wheels
How, he obdures the Inſolent and proud;
How dreadfully, he looks out of the Cloud
Which he hath placed, betwixt them and thoſe,
Whom they purſue to their own overthrowes.
Sometime, ſhe brings to my conſideration
GOD's Love, and inexpreſſible compaſſion,
Who, in an extraordinary wiſe,
Not onely hath vouchſafed me ſupplies
By thoſe who to my Perſon ſtrangers are,
But alſo, with ſuch love and tender care
Of my *ſafe-being*, that I may of them
(As *Chriſt* did, when his *kindred* ask'd for him)
Say, *Theſe my kindred are*; *Theſe, are my Mothers*;
Theſe, are my real Siſters and my Brothers.
My Dear'ſt *Relations in the Fleſh, among*
Thoſe Friends, this day, appeared in the throng
To be conſider'd; and, I muſt confeſs
My Bowels yern'd, to think on their diſtreſſe,
And, mov'd with pitty, it compel'd my *Muſe*,
To clothe in *words*, that, which now next enſues.

I.

All *ſuff'rings*, that have tended
To my probation, here,
Cannot be comprehended
In what my words declare;
For, though to help expreſſion
I have a *knowing-ſenſe*,

The

The ſum of my *Condition*
Cannot be gathered thence.

II.

In *Pleaſures*, and in *Sorrows*,
I have had no ſmall ſhare;
Sad *Nights*, and joyful *Morrowes*,
My Portion often were;
That, which with Joy affects me,
Is far above the *Skie*,
And, that, which yet afflicts me
As deep as *Hell* doth lie.

III.

My near'ſt, and dear'ſt *Relations*,
Unmention'd though they be,
Among my *Meditations*,
Are not forgot by me.
For, though I would not mind them,
My heart, them ſo retains,
That, there, I ſtill ſhall find them,
As long as life remains.

IV.

Left that might have miſcarry'd
Which, to neglect I fear'd,
Like one, quite dead and buried,
I have to them appear'd:
And by my late employments,
Deſpairful they are made,
Of me, and thoſe enjoyments
Which elſe, they might have had.

V.

Reciprocal *Indearments,*
Are by my troubles croſt;
The means of their *Preferments*
With my Eſtate are loſt.
Theſe times, have quite bereft them
Of that which gave content,
And, in their power nought left them,
New *miſchiefes* to prevent.

VI.

My *Bloſſoms* are quite wither'd,
My *Leaves* are much decay'd;
My *Fruits*, by thoſe are gather'd,
Who nothing for them paid;
I, from whom (when they need them)
They ſhould ſupplies have had,
Have neither *Fruits* to feed them,
Nor *boughes* to give them ſhade.

VII.

We could, when we were troubled,
Each others hearts have eas'd;
Converſe, our pleaſures doubled,
When we with ought were pleas'd;
Such Comforts, now to give them,
Companion they have none,
But, they (what ere doth grieve them)
Muſt ſit, and grieve alone.

VIII.

In Mercy, LORD, look on them,
And pitty their Eſtate;

The

The *wrongs* that I have done them,
Proceeded not from *hate*;
I did, what I conceived
Doth to thy *work* belong,
But, that's thereby bereaved,
Which is to them a wrong.

IX.

Thereof, be therefore heedful,
Them, favour not the leſs,
Supply with all things needful,
In this their great diſtreſſe;
And, when thou me ſhalt gather
Out of this *Land of life*,
Be thou my Childrens *Father*,
A *Husband* to my Wife.

X.

When I with them muſt never
Speak more, by *Tongue* or *Pen*,
And, they be barr'd for ever,
To ſee my face agen.
Thy *Loving kindneſs* ſhow them,
Loſt comforts to receive,
Inſtead of what I owe them,
And pay not whilſt I live.

XI.

Let all my former failings,
Through frailties, in time paſt,
And, what may cauſe bewailings,
Quite out of thought be caſt;
And, onely recordation
Of thoſe things be expreſt,

Whereby their conſolation
May dayly be increaſt.

XII.

Preſerve them from each *Folly*,
Which ripening into *Sin*,
Makes *Root* and *Branch* unholy,
And brings deſtruction in.
Let not this *World* bewitch them,
With her *beſotting Wine*,
But, let thy *Grace* inrich them,
With *Faith*, and *Love Divine*.

XIII.

And, whilſt we live together
Let us, upon thee call;
Help to prepare each other,
For what, may yet befall;
So juſt, ſo faithful hearted,
So conſtant let us be,
That, when we here are parted
We may all meet in thee.

This being writ, and once or twice ſung over,
My *Reaſon*, did ſufficient ſtrength recover
Thoſe *Paſſions* to repell, which did begin
Upon my heart at that time to break in:
But, ere they were alay'd, an Accident
Fell out, which that good iſſue did prevent;
I have ſo much of common *Manlineſs*,
(Which might more profit me if it were leſs)
That, all the frailties of the *Humane Creature*
(Co-incident ſince my depraved Nature)
Still ſo attend me, that do what I can
I fall into diſtemper, now and then; And

And ere that day was wholly overpaſt,
I, by a ſudden accident was caſt
Into a *Paſſion*, which did give occaſion
Of this enſuing ſad *Ejaculation.*

LORD, help me now; aſſiſt me now, to bear
That, unexpected brunt of Hope *and* Fear,
To which I on a ſuddain am expos'd,
(Whilſt other miſchiefes have me round inclos'd)
For, great and many, though my troubles be
They, hitherto have not diſtemper'd me.
But, now I feel my Conſtancy *to ſhake,*
My Fleſh *to tremble, my ſad heart ſo ake,*
That, if thou doſt not ſpeedily apply
A Cordial, *I may droop, and faint, and die.* (*you!*

My Treacherous Fleſh *and* Blood, *how falſe are*
To me, and to your own ſelves, how untrue!
How quickly to revolt do you begin!
How cowardly have you my Foe *let in*
At his firſt ſummons? *how have you conſpir'd*
To give him that advantage he deſir'd?
And whilſt I for your ſafety did prepare
Joyn to ſurprize me ere I was aware?
LORD, let them not prevail; *but, help me rally*
My ſcattered Forces, *and to make a ſally*
On thoſe who my weak Citadel *beſet:*
For they have ſeiz'd but on my Out-works *yet,*
And, if but over me, thou pleaſe to hover,
(Though at a diſtance) I ſhall ſoon recover.
Therefore, at this Aſſault, *for me appear*;
From me, this Black Cloud, *by thy preſence, clear*;
Renew my courage in this day of trouble;
Increaſe my Faith, *my former* Hope *redouble*;
And let thy Spirit *teach me ſo to pray,*
That what I ſhall requeſt, obtain I may.

Be

Be likewiſe pleas'd the chatterings of the Swallow,
And mournings of the Turtle, *ſo to hallow* ;
That thoſe things which are now expreſſ'd by me,
May be both acceptable unto thee,
And unto thoſe who hear them not in vain,
Though to my private ſuff'rings *they pertain :*
For peradventure, that which me oretakes
Hath partly been permitted for their ſakes ;
That they, by heeding what on them at length
May fall, might by my weakneſs gather ſtrength ;
For, what is in it ſelf a ſingle Trouble,
By circumſtances, may be ſometimes double.

My beſt Friends peradventure, now will wonder
How, I am thus, as with a clap of thunder,
Struck ſuddenly; and my Foes, with a ſcoff
Will Jeer, to ſee me ſo ſoon taken off
From my late courage and high Reſolution,
(Whilſt I was putting it in Execution,)
When they ſhall know, that, but concerns my *Wife*,
Which breaks through all the comforts of my life,
And thus diſorders me: But, when they hear me
Ev'n ſome of them, who at the firſt will Jeer me,
(If they have any *Manhood* left in them)
Shall me of no ſuch levity condemn,
As yet they may, when all the circumſtances
I have declar'd to cure their ignorances:
For, one of GOD's choice *Prophets*, had a Tryal
Not much unlike this, of his *ſelf-denial*,
When he (as I do) in his Generation,
Bore witneſs of their great abomination:
Which (if ought more) had little more effect,
Then I may, at this preſent day, expect.
He (whilſt GOD's work he follow'd) to the heart,
Was pierced (through his Wife) with ſorrows dart.

She

She (as the holy Scripture teſtifies)
Was unto him, as precious as his eyes,
The comfort of his life, and far more dear
(As I believe) then all things tranſcient were.
And peradventure he had grieved more
Then yet I do, had not the day before (too,
GOD, both foretold her death, and charg'd him
Not to bewail the Wife he loved ſo.
What, this to me doth intimate, I ſhall
Forbear to tell now; but, if that befall
Which I may fear, it will have an effect,
Whoſe demonſtration, I ſhall not neglect
If ſo long I ſurvive, as to declare
That *Sequell*, for which, it will way prepare. (row)
Mean while (ſince hope hath taken race with ſor-
For ſome few dayes, that little time Ile borrow,
To make it known, how, by a *Pannick dread*
I am at preſent, ſo diſtempered;
And in ſuch ſober Language will declare it,
Without *Hyperboles*, that, if men hear it
With like ſobriety, it will perchance
Their edifying in ſome kind advance.
When, I had finiſhed thoſe Meditations
Laſt mention'd (which concern my dear'ſt Rela-
As to the world) A meſſenger of ſorrow (tions
That very day, (I, looking for, next morrow
My Wives arrival) brought, not newes alone
That *ſuddain ſickneſs*, her had ſeiz'd upon;
But, that, ſhe likewiſe in a Feaver lies,
With which are *complicated Maladies*
Portending death: and Death deſired ſo
That, they about her, can with much ado
Preſerve her life. This newes, as ſoon as told,
Laid inſtantly, upon me ſuch faſt hold,

That,

That, er'e I could into my heart retire
I ſeemed to be wholly ſet on fire :
And (being for ſurprizal, the more fit
By what, that day, for better uſe was writ)
Inſtead of that, which might have quencht the ſame
I ſnatcht up oil, and threw't into the flame.
So frail I am not (though made of ſuch Mettle
That I am ſometime ſoft and ſometime Britle)
As to be ſhaken meerly with a fear
Of things which ev'ry day expected are;
But, many ſad concomitants attended
This *Meſſage*, not till then ſo apprehended;
For, at that inſtant every thing preſt in
Which might a doleful Tragedy begin,
With ſuch confuſion, that, what entred firſt
I knew not, neither which diſturb'd me worſt.
So that, I nought could call to mind, but that
Which my *Afflictions*, did more aggravate.
Impriſonment, I felt not till that day,
Wherein I found, that I was kept away,
Where, I to her could no aſſiſtance give,
For, whoſe ſake, I did moſt deſire to live;
My *Fancie* repreſented to my ſight
In how diſconſolate and ſad a plight,
She there was left, diſpoil'd of all ſhe had,
Excepting, what might make her heart more ſad.
With foes ſurrounded, not one to befriend her,
Not ſervants in that weakneſs to attend her,
No good Phyſitian living there about,
Scarce any thing within doors, or without,
For food or Phyſick: for, while ſhe had health
Her courage did ſupply her want of Wealth,
And all things elſe, with help, of what from Heaven
Was by his providence in all wants given,

Who

Who hath been my ſupport; By him alone
She hath in many ſtraits been carryed on,
And all oppreſſions with ſuch courage bore
As if ſhe had been rich by being poor:
Which her deſpightful neighbours heeding well
(And, that ſhe far'd like *trodden Camomel)*
Words unto this effect, were heard to ſpeak
Will not, with all this loſs, her ſtout heart break?
GOD, was, and ſtill, her helper he will be;
But, for all this, what thanks is due to me?
What help am I who ſhould a help have been,
When ſuch extream Affliction ſhe was in?
Dear BETTY, how inhumanly oppreſt?
Art thou? and oh! how is my Soul diſtreſt
Now, I here think upon thy high deſart,
And, how diſcomfortably left thou art?
If it might comfort thee, would thou, didſt know
(Elſe not) what tears out of mine eyes do flow:
For, I, from whom the worlds deſpights can ſtrain
Nor ſighs, nor tears, from tears cannot reſtrain.
Woe's me (my *Dear*) my life I would reſign
Might it accepted be, to ranſome thine,
And were at my diſpoſe; for, cauſe am I
Of that ſad plight, wherein thou now doſt lie;
Since, what the *world* hath done, is nothing more,
Then thou haſt alwayes look'd for heretofore.
Yet, take it not unkindly; for, to thee
No ill was meant, in what was done by me:
He, (as I thought) to whom my ſelf I owe,
(And, who did thee, and all I had beſtow)
Requir'd the ſervices that brought upon me
That, which to thy undoing, hath undone me;
And he will either back again reſtore
What's loſt, or give us better things, and more.

This, knowing thou believ'ſt, and doſt confide
In him, hath much my *Paſſion* qualifi'd; (ther,
And makes me hopeful, GOD, will bring thee hi-
Or, me to thee, that, we once more together
May praiſe his *Name*, and live till we can part,
Without the leaſt diſtemp'rature of heart.

Whilſt this hope laſts, leſt notice being taken
That, I with one ſmall *puff of wind* am ſhaken;
Leſt alſo, this begets a fear in ſome,
That I may totally be overcome,
When they perceive, that he, who hath profeſt
So much, hath with ſo little been oppreſt;
And, leſt they alſo may diſcourag'd be,
(If I ſinck under that which lies on me)
I will, for that cauſe, hence occaſion take,
(Aſwell, for *their*, as for *mine*, *and her ſake*)
So plainly, what befals me to expreſſe,
That, no heart which hath any tenderneſs,
Beſeeming men, ſhall think a greater Tryal
Of *humane patience*, in a *ſelf-denial*
Can ever in the Fleſh be undergone,
Then this, which they ſuppoſe a *ſlender one.*
I have a juſt occaſion too, by that
To render her, that *honour in the Gate*,
Which is her due; and whereto I do ſtand
Obliged by King *Lemuels* Command;
And, from what I expreſſe, perhaps, likewiſe,
There may ſome other *good effects* ariſe.

What could the malice of the *Devil* invent,
To make more grievous my *Impriſonment*
Then at this time, wherein (for ought I know)
The laſt, and needful'ſt duty that I owe
Unto my *deareſt Friend*, ought to be paid,
To be unjuſtly in a *Priſon* ſtaid?

Were

Were I detained but from ſuch a one,
As many have, (*a Wife in name alone*)
I ſhould be glad perhaps, I now am here,
Or, though within a far worſe place it were:
But, if I may with modeſty expreſſe,
What I believe, I can affirm no leſs
Then this; *Though many women have done well,*
Mine, with the beſt may be a parallel:
And, ſince my pow'r to nothing elſe extends
Which may, for what ſhe ſuffers make amends,
In *words*, at leaſt, Ile give her what is due
And ſay no more, then I believe is true.
Perhaps, when told, it will ſo far exceed
What is according to the *common Creed*,
That, many will ſuſpect it; But, know this
There is in that man very much amiſſe
Who, of his *conſort*, doth not ſo believe
In ſome degree, as I of mine conceive.
For, if he finds her not a *helpful Wife*,
Either, for this, or for the other Life;
The fault's his own, though ſhe may faulty prove;
And he ingratefully requites GOD's Love.
GOD gave her not, but, he himſelf acquir'd her,
By ſome ill means; or, for thoſe ends deſir'd her
Which make no *Marriages*, but what are evil,
And, were made by the *World*, Fleſh and the Devil.
Elſe, he would honour *Providence Divine*,
By praiſing of his *Wife* as I do mine.
Or, by confeſſing freely, as he ought,
That, GOD is juſt, in giving what he fought.
Whether mine live or die, let none who hear them
Grudge her theſe praiſes, for her *worth* will bear
(them.

At firſt, I lov'd her, for his ſake that gave her;
Of him, I ſought her, and from him I have her,
If ſhe be yet alive, (which I yet hope,
And, that he to my fear will put a ſtop.)
That, we each other might affect the better,
(And, to be mutual helpers prove the fitter)
As EVE from ADAM, GOD did, as it were,
Firſt, make her out of *me*; then, me by her
He made more perfect; And ſince *Eve* was made
No man on earth a fitter *helper* had.
If any woman may Charactred be
By *Lemuels* pattern, I think this is ſhe:
For, having oftentimes compared them,
Betwixt them, little difference did ſeem.
She is a *Prize*, worth ev'ry precious ſtone
In *India*, were all their worths in One.
My *heart* in her hath truſted ſo, that yet
I never, ſince I knew het, felt a fit
Of *Jealouſie* or *doubt*, in any kinde,
Which brought the leaſt diſtemper to my mind.
She, at all times, much *good* to me hath done,
But, *evil*, in her life time, did me none.
With courage, her Affairs ſhe went about
By *Day*; at *Night*, her Candle went not out.
She was among the *laſt*, who came to bed;
The firſt, who in the Morning rais'd her head;
And, that no duty might be left undone,
Martha, and *Mary*, ſhe ſtill joyn'd in One.
In all *Domeſtick Buſineſs*, ſhe was skil'd,
Both in the *houſe*, and likewiſe in the *Field:*
And whilſt my time was otherwayes beſtown,
Diſpatch'd both my affaires, and her own.
She was no Prodigal, nor baſely ſparing;
All things were done without *vexatious caring*;

She

She chid thoſe, who (when chiding was in ſeaſon)
Were to be quickned more with *noiſe*, then *Reaſon*;
And, when to angry words they did provoke,
Her anger ended, when the words were ſpoke;
When, alſo, they were griev'd, who did miſdo,
She pardon'd, and with them, oft, grieved too.
All her Affairs, ſhe managing with Reaſon,
Appointed *work* and *meat*, in their due Seaſon
To ev'ry ſervant; and good notice took
Both of what was *well*, or *Ill done*, or ſpoke.
She feared GOD, and honour gave to them
Who were inveſted with a *Pow'r Supream*;
Her life, ſhe ſquared by GOD's *holy Word*,
According to the *Light* he did afford;
And, had her ſelf ſo exercis'd therein,
That, often ſhe my *Concordance* hath been;
Yea, and in *Humane Hiſtories*, to me
Been in the ſtead of my MNEMOSYNE.
A better *Woman*, *Miſtris*, *Mother*, *Wife*,
I never ſaw, nor ſhall ſee during life.
Rebecca like, ſhe gave me ſtill to eat
Aſwell moſt ſavory, as wholſom meat;
And, when GOD ſent me food, good care ſhe took,
The *Devil* ſhould not ſend me in a Cook.
To *me*, to *mine*, and our poor neighbourhood,
She, in the ſtead of our *Phyſitian* ſtood;
She, ſtill according to her power was ready
To give what things were needful to the needy;
Who did not wilful *Beggarſhip* profeſſe,
That, they might live in ſorded Idleneſe;
And, purchaſing her own food with her ſweat,
Abhor'd the bread of *Idleneſs* to eat:
She could *ſpeak well*, yet readier was to *hear*;
Exceeding Pleaſant, and yet as *ſevere*

As

As *Cato.* Though *Corporeal Beauties* be
Worn out with Age, ſhe is the ſame to me
She was at firſt, and 'twas no *mean perfection,*
Which, in my Youth, ſurprized my Affection.
This is her *Character,* and in the word
Of *Truth,* this is thereof, a true record.
In her, I did as much contentment find,
As if I had enjoy'd all *Woman-kind:*
For, though a poor mans *Conſort* ſhe hath been,
She had a *ſpirit* might become a *Queen*;
Yet, knowing how to *want* and to *abound,*
Could make it ſtoop ev'n to the very ground;
And, if ſhe die, I ſhall but little care
For any thing ſhe leaves behind her here,
Except her *Children,* and that which relates
To GOD, and to our *Spiritual Eſtates.*
The deprivation of her company
And, of thar joy in her ſociety
Which I have had, is far a greater loſs,
Then, all thoſe many Baubles and that droſſe,
Whereof the world deprives me; or, of them
(Had they heen mine) which others moſt eſteem.
This *ſeperation* is the great'ſt deſpight
That *malice* could have done me at her height;
And might we live, where we might live alone
To talk of that, which GOD for us hath done,
(And means to do) my Joy would be much more
With *competence,* then with the worlds whole ſtore,
Were I depriv'd of her; who, might be here
So neceſſary a *Remembrancer.*

Now, Judge (if you or I, do this believe)
Whether I had not cauſe enough to grieve,
That we were ſo, divided from each other,
Left hopeleſs, we again ſhould meet together.

Though

Though ſuch in ev'ry point, ſhe may not be,
Yet, ſince that ſhe doth ſuch appear to me;
Think, if by fear of looſing ſuch a Prize,
A man who is far ſtronger, and more wiſe,
Might not, when thereby ſuddenly oretaken
As much with like *diſtemp'ratures* be ſhaken:
And, whether (taking to conſideration
The ſenſe I have of ev'ry *Humane Paſſion*)
Ought may befall, as I am *Fleſh and Blood*,
That could more difficultly be withſtood.
But, notwithſtanding what's expreſt, let no man
Suppoſe I have forgot ſhe is a *Woman*.
I am not ſo *Uxorious*, or unwiſe,
To think that ſhe hath no *Infirmities*;
Or, that to any other ſhe doth ſeem
So worthy as ſhe is in my eſteem.
The rough hard ſhells in which rich Pearls do lie,
Shew not their Beauty to a ſtrangers eye.
And *Vertues*, when that they moſt perfect are,
Sometimes, like *faulty Actions* may appear
To lookers on, who have not means to know
How done, nor to *what end*, nor *whence they flow*;
And then eſpecially, when their *Spectators*,
Are *Envious*, or *their Foes*, or *Vertue's* haters.
The mildeſt *Medicine*, ſore eyes, diſeaſes,
A ſickly Stomack wholſom'ſt meat, diſpleaſes;
And ſo the beſt and nobleſt Diſpoſitions,
Are moſt diſlik'd by men of baſe Conditions;
Becauſe their *Vertues*, if they neighbours are,
Do make their *Vices* greater to appear.
Her precions *Balms*, have ſometimes made me
But, I confeſſe, the cauſe was on my part, (ſmart,
If ſhe adminiſtred a bitter pill
In *love*, to make me *well*, when I was *Ill*.

And

And well ſhe might ſometimes occaſion find,
To give me wholſome Phyſick of that kind,
By cautions and remembrances apply'd
In ſeaſon, when my wit was foolifi'd:
For, nothing purpoſely, from her I hid
That, in my life, I *ſaid*, or *thought*, or *did*.
And (that ſhe might, at full, be privy to
My whole Affairs, and all I had to do)
No Letter unto me in abſence came,
But leave I gave her to break ope the ſame.
Which freedom (with ſuch) mutually beſtown
Made me to her, and her to me ſo known,
That, what the outſide of my Actions be,
My *Conſcience* hardly better knowes then ſhe.
Small uſe of an *Affection* can be there,
Or proofs of *Friendſhip*, where no failings are.
There's hardly poſſibility of living,
With any one, who never needs *forgiving*;
For, he, who in his *Conſort*, finds no blame,
When he fails, will confounded be with ſhame.
By theſe *Expreſſions*, which have ſhown in part,
My *Paſſions*, I have ſomewhat eas'd my heart.
And, though impertinent they ſeem to be
To others, they are pertinent to me,
In ſhewing me my weakneſs, and from whom
My helps, in all extremities muſt come.
My *Paſſion* is the ſame; but, this, makes way
For *Reaſon*, to command, which did obey;
And, this *Divertiſment* a ſtop, brings in
To that, which elſe, might have deſtructive been.
Yet, Inſtrumental, though my *Reaſon* was
Herein, th' Efficient is *Preventing Grace:*
And therefore, *Him*, from whom this Mercy came,
I, thus Petition to compleat the ſame.

My

My God! my heart, thou baſt now touched nearly,
And doſt in that, which I affect moſt dearly,
Begin to try my Faith; *That* Faith *of mine*
Which (if a true Faith) *was a gift of thine*;
It was by thee, upon my Soul begot:
Into Temptation, therefore lead me not
Beyond my ſtrength; *But* LORD deliver me
From Evil, *that, I may not foiled be*:
Thy onely Son, *to thee, taught me to pray*
In words to this effect, when any way
I was oppreſt; *Compaſſion therefore take*
On me, (though not for mine) LORD, for his ſake;
And me diſmiſſe not, in this ſad Condition,
Without a kind reply to my Petition:
For, as Lot *ſaid of* Zoar, *LORD, the* boone
I now requeſt is but a little one;
And, peradventure, ſhould my foes perceive
Thou doſt of every comfort him bereave
Who hath deſir'd to magnifie thy Name,
It might occaſion give them to blaſpheme,
Or, make thy ſervants *to begin to Fear*
That, thou regard'ſt not how oppreſt they are.
That Helper, *which thou didſt on me beſtow,*
(*And, Whoſe aſſiſtance is much needed now*)
Thou ſeem'ſt to call upon me to reſign,
As one, who muſt no longer now be mine.
Be not diſpleaſed LORD, if I ſhall ſay
Thou tak'ſt the comfort of my life away;
And that, I do expect thou ſhouldſt not leave me
Quite comfortleſs, if thou of her bereave me.
Why doſt thou Dictate to my heart this Prayer,
If thou intend'ſt, to leave me in deſpaire?
It cannot be, thou move me ſhouldſt to crave,
That, which thou doſt not purpoſe I ſhould have.

I do depend on thee, and hazarded
Both her, and all that in this world I had
For thy Cauſe, *if my heart be not untrue:*
Though therefore, nothing is by merit *due,*
Vouchſafe, (if with thy will accord it may)
Her life with health, and for a longer day,
That, we with thankfulneſs, in praiſes giving,
May ſhew thy Mercies *forth, among the* living.
With Tokens of thy favonr, *make us glad,*
According to the Troubles *we have had.*
And, make thy other ſervants *hopeful be*
Of that Salvation, *which thou ſhew'ſt to me.*
Make it appear unto this Generation
That, we have the ſame GOD, the ſame Salvation
In theſe our dayes, that was in former times,
Aſwell, as ſuch like Tyrrannies *and Crimes.*
Make it appear that thou haſt love for us
Aſwell as heretofore for Lazarus;
That, thou, who didſt hear Hagar *for a Son,*
And, Hannah's *Prayer, when ſhe beg'd for one,*
Doſt not deſpiſe my Prayer for the life
Of my beloved and Afflicted Wife;
Or, haſt leſs pitty now then heretofore
Thou hadſt of other ſome, who did deplore
Their dead or dying Friends; and when they mourn'd,
Had them into their boſoms back return'd.
Let it be known to thoſe who do begin
To think, thou art not that which thou haſt been,
Becauſe that this Age hath produc'd occaſions
To ſhew thy ſelf in other diſpenſations.
Though to run back to Egypt, *we are ready;*
As froward, as Rebellious, and as giddy.
As they whom thou broughtſt thence; though, every way
As falſe, as faithleſs, and as apt as they

To

To ſet up golden Calves: *Though, as were then*
There be among us here, ſuch wicked men
As Jannes, *and as* Jambres, *who reſiſt*
Not Moſes, *but a greater,* JESUS CHRIST;
And, ſtrive by their Inchantments *how to bring*
Us back to bondage, *and ſeduce the King*
By curſed ſorceries; yet, make it known;
That, thou in Btittain *doſt a People own:*
That as when Iſrael *was from* Pharoh *ſaved;*
That, as thon wert with Moſes *and with* David,
And with thy People *who in thraldom were*
At Babel, *thou art preſent with us here.*
(LORD! I beſeech thee mind thou not the leſs
My private ſuit, although my zeal to this
Diverts me from it: for, Ile further yet
Purſue that, though thou me ſhouldſt quite forget)
Apparant make it, that, ſome yet inherit
A Portion of the ſelf ſame pow'rful Spirit
Which fill'd Elias; *and if need require,*
That thou haſt Prophets, *who can call down Fire,*
Hail, Thunder-bolts, *and other dreadful things*
Upon the Troops and Armies of thoſe Kings
Who Perſecute thy Saints; *and Heaven conſtrain*
Either to let fall, or withhold the Rain,
As to thy ſervice it ſhall appertain!
For, this, though, hardly yet believ'd of any,
Will ſhortly be made manifeſt to many;
And thy vouchſafeing this requeſt of mine,
May make it, to this Age, perhaps, a ſigne
That, thou, as heretofore, doſt lend an ear
At need, to every private ſufferer,
As well as unto Publick Grievances,
And, that, when ripen'd are Iniquities

A greater Conqueſt will be got by Words,
Then ever was in any Age, by Swords.
My Dear Redeemer, *if it may be thus,*
Be pleas'd to Mediate this boon for us.
That ſuit, for which this Prayer *was begun*
I will renew, now this digreſſions *done*;
Yet, neither this, nor ought elſe Ile require,
(Though rather then my life, I this deſire)
But, what, with thy Good pleaſure *may conſiſt:*
And, thou haſt nothing openly expreſt
To make me doubtful that may not be done;
For, then, I therein thus far, had not gone.
All, things thou ſeem'ſt to will, accord not to
That, which thou haſt decreed for us to do,
As being abſolutely neceſſary:
For, ſome of them are but Probationary:
Things, by us, rather to be will'd, *then* done,
As when, to Sacrifice his Onely Son
Thou didſt command thy ſervant Abraham;
And, when that our obedience is the ſame,
With us, it otherwhile, doth ſo ſucceed
That, thou the Will, *accepteſt for the* Deed;
And, mayſt another Sacrifice, this day
Accept in her ſtead, for whom I now Pray.
This, moveth Duſt and Aſhes, *now, to do,*
What Natural Affection *prompts me to:*
Make her and me, ſo perfectly reſign
Our ſelves, that our will, *may be one with thine*;
And, Pardon this bold pleading; *for, had we*
No will, *which may be ſaid our own to be,*
There could be no obedience. Good *nor* Ill,
Can be, in him, that is not free to will.
LORD! this my Conſort, *is as dear to me*
As Iſaac *unto* Abraham *could be*;

Yet

Yet, if thou wilt reſume her at this time,
(*Although with me thou deal not as with* him)
As abſolutely, as he did intend
His Sacrifice; *I,* her *to thee commend.*
From thee I had her; up to thee I give her;
I, wholly unto thy diſpoſure leave her;
And, whether thou ſhalt keep, or give her back,
Ile wear it as a Favour, *for thy ſake.*
And, this is all Ile abſolutely crave,
(Wherein, I know, I my requeſt ſhall have)
If, with thine honour, *it may to* her good
Conduce, *to let her make with me abode*
A little longer time, that time allow;
Or elſe with all my heart, reſume her now.
For, ſave to ſerve thee, *and our* Generation,
According to the end of our Creation,
(*And for thy Glory*) *neither ſhe, nor I*
(*If I do know her*) *wiſh to live or die.*
If, her appointed labour now be done,
(And I muſt here abide to work alone,)
Take her into thine Arms before ſhe go;
Make her not barely, to believe, but know,
That, this our ſad and ſuddain Separation
Is for thy Glory, *and for our* Salvation:
(*For, from the* life *and* Death *of greateſt Kings*
But ſeldom ſo much real honour ſprings
To glorifie thy Name, *as doth from ſome*
Who fill on earth, a deſpicable Roome.)
Give her an earneſt, *that ſhe ſhall poſſeſſe*
Thy love, in everlaſting happineſs;
And, that, we, whom ſhe leaves afflicted here,
(*Continning in our love to thee ſincere*)
Shall by the Mediatorſhip *of him*
Who bought us, meet at thy appointed time,

Where

Where we ſhall never part; where, Tyrannies,
Of others, nor our own Infirmities,
Nor any thing which is to come, *or* paſt,
Deprives, of what for thine, prepar'd thou haſt:
And, if ſhe live, *ſo let our* deeds *expreſſe*
Whilſt here we live, what we in words *profeſſe;*
That others, may, until my dying day
Believe ther's truth, in what I write and ſay.
To that end, keep us pleaſed with our Lot,
Though little, much, *or nothing ſhall be got*
Of what we had; my GOD preſerve us too
From ſtumbling, and from reeling to and fro,
Or ſtagg'rings in our Tryals, *whereby they*
Who are in like Afflictions, ſtagger may:
But, with true Joy, ſo let thy Holy Ghoſt
Repleniſh us, that, (although all be loſt
Belonging to this world) *thy* Saints *may ſee*
That, there is All-ſufficiency *in thee.* (done;

Now, live or die my DEAR, GOD's will be
He fills my heart, and my *Diſtemper's* gone.
Since, GOD hath freed me from this *Carnal Fear*,
Let *World*, and *Devil* henceforth do what they dare.
The greater weights they ſhall upon me lay,
The ſooner, I from them ſhall ſcape away.
If, me, they ſhall into a *Dungeon* throw,
Both dark and deep, that none may come to know
What, I *ſay*, *think* or *do*; yet, what's done there,
By theſe my *Scraps* and *Crums*, it will appear,
Though ſcribled haſtily, yea, help prevent
What, peradventure, is the *Worlds* intent:
And hint, that, though *Cloſe-Priſoner* me they keep,
I ſhall not wholly ſpend my time in ſleep.
For, doubtleſs, to my GOD, there, ſpeak I ſhall
Like *Jonas*, in the Belly of a *Whale*,

And

And (as the Blood of *Abel* did) ſpeake then,
That, which will more prevaile then *Tongue* or *Pen.*

Iſaiah 38. *The living, The living (O GOD) ſhall praiſe thee as I do this day. (YET) Bleſſed are they who die in the LORD; for they ſhall reſt from their Labours, and their works follow them.* Revel. 14. 13.

Octob. 6. 1661.

Another Spiritual Song compoſed, by occaſion of the laſt mentioned Diſtemper.

I.

WHen in the Morn we riſe,
Alas! how little think we on,
What through our ears or eyes,
May pierce our hearts, ere that day's gone?
I, did but borrow
From what, next Morrow,
I hop'd to have enjoy'd;
And that, hath quite
The whole delight
Of both dayes, now deſtroy'd.

II.

My thoughtful heart grew ſad,
And repreſented unto me,
Such things as in the ſhade
Of Death's approaches uſe to be:

With

With many a doubt,
(Which *Faith* keeps out)
My *Fancy* fills my head;
And clouds are come,
Which with a *Gloome*
This day, have overſpread.

III.

If, whilſt the *Sun* gives light,
Become ſo dark, ſo ſoon, it may,
How black will be the *Night*
That ſhall enſue ſo dark a day?
My Soul, I ſee
Betray'd wee'l be,
By our own want of care,
To have prepar'd
A dayly guard,
To keep out *carnal Fear.*

IV.

No pow'r was in the *World*
Whereby a *Paſſion* like to this,
On me could have been hurl'd,
Had nought, been in my ſelf amiſſe:
By day or night,
(Be't black or bright)
The *Devil* hath no power
Which can procure
Diſtemp'rature,
Without ſome fault of our.

V.

How frail a thing is man,
That, *lifeleſs words*, aray'd in white,

This

This Morn affright him can
Who, ſeemed fearleſs yeſter night?
Dread of ill newes,
Too plainly ſhews
That, with us all's not well:
For, if it were
We need not Fear,
Though ſtorm'd by *Death* and *Hell.*

VI.

For, if beneath GOD's Wing
Our ſafe repoſe we ſought to make,
None, ſuch Ill newes could bring,
That, much our Courage it could ſhake;
Of, Plagues that ſmite
By day or night
We need not ſtand in awe
Of poyſonous things,
Of Serpents ſtings,
Nor of the Lyons Pawe.

VII.

Therefore, my *Spirit* rowze
(Our *Foes*, we ſee, are not aſleep)
Let us, no longer drowze,
But, better watch hereafter keep;
Come, Courage take,
And we ſhall make
Theſe *Bugg-bears* take their flight?
For, 'tis our Fear,
No ſtrength of their
That now doth us affright.

VIII.

The *Paſſions* of the mind
Are but the fumes of *Fleſh* and *Blood*,
Which make the *Reaſon* blind,
By miſpreſenting *Ill*, or *Good*.
If, unto theſe,
We cloſly preſſe,
And, wiſtly on them look,
They will appear
Such as they are,
And, paſs away like ſmoke.

IX.

And, yet, my *Soul*, beware
Thou bring not to aſſault theſe *Foes*
Goliah's ſhield or Spear,
Nor in his *Head-piece* truſt repoſe.
No, nor unto
What *Self* can do,
But, take thou *Davids* ſling,
And, what he took
Out of the Brook,
Of *Grace*, among them fling.

A Meditation *whilſt he was taking a Pipe of* Tobbacco.

THough ſome, perhaps will think the things I do,
Much leſs then *Idleneſs*, amount unto;
Yet,

Yet, to have no *work* troubles me, at leaſt,
As much, as therewith to be overpreſt;
And, then to be quite Idle, I had rather (ther,
Pick ſtrawes, catch *Flies*, or ſhells, and Pebles ga-
Or, (as I ſometimes do) the time to paſs,
Number my ſteps, or tell the panes of glaſs,
And often when a *trifling act* is done,
Make ſome good uſe of that, which promis'd none.
Here, all alone, I by my ſelf have took,
An *Emblem* of my *Self*, a *Pipe of Smoke:*
For, I am but a little piece of *Clay*
Fill'd with a *Smoke* that quickly fumes away.
This *Vanity*, our *Clymat* never knew
Till near the time, in which, firſt breath I drew;
And otherwhile, it is of wholſome uſe
(Though, for the moſt part ſubject to abuſe:)
Since firſt I ſmookt it, after (it came hither)
I laid it by, nigh thirty years together,
And for my healths ſake, then, did reaſſume
That *Bauble* wherewith we *Tobbacco* fume;
(Not hitherto diſabled to forgo it,
If any way offenſive I ſhould know it)
And, that in mind, as well as bodily
I might he ſomeway profited thereby,
Such *Meditations* come into my thought,
As theſe, which now, unto my mind are brought.
Ev'n as this *Pipe* was formed out of *Clay*,
And may be *ſhapeleſs Earth* again this day,
So may I too. So brittle, that one touch
May break it, this is; I, am alſo ſuch.
When it is broke, made whole it cannot be
By Humane Art; ſo will it fare with me
When I to duſt ſhall be reduc'd by Death,
Until reviv'd by an *Eternal Breath.*

This brittle ware, we, oft have ſtrangely ſeen
Preſerv'd from breaking: and ſo I have been.
When foul it growes, it muſt be purifi'd,
By *Fire*; I, in like manner muſt abide
Thoſe *Fiery-Tryals*, which will purge away
That filth which is contracted every day.
Moreover, when therein, this *Herb's* calcin'd,
Such things as theſe, it brings into mind;
That *Cuſtom*, by degrees, prevaileth ſtill,
To draw us, both to what is *Good* and *Ill*;
For, when this cuſtomarily is taken,
It can by very few, be quite forſaken,
Or, heeded, how they turn unto abuſe,
That, which is otherwiſe, of ſome good uſe;
Yea, ſo it them deludes, that oft they think
That, is well ſcented, which doth alway ſtink;
Yet, me it makes, with thankfulneſs to heed,
How, GOD wraps up, a *Bleſſing* in a *Weed:*
And, how (when I have weighed things together)
He makes one *vanity* to cure another;
Turns that to *Good*, which was, perhaps, for *Evil*,
At firſt, ſent in among us, by the *Devil.*
It minds me too, that, as this *Herb* by fire
Muſt be conſum'd, ſo, muſt all our deſire
Of *Earthly things*; and, that wherein we took
Moſt pleaſure, turn to Aſhes and to Smoke.
When I had writ thus much, of what I thought,
My *Candle*, and *Tobbacco* were burnt out.

A Hint, *of that, which may hereafter* (*if not deſpiſed*) *conduce to the Setling of Peace and Concord in* Church *and* State.

This Scrap, *though ſome will not diſgeſt,*
Is caſt in here, among the reſt.

Elia's like, I thought my ſelf alone,
A while ago, and of my mind, knew none:
But, many I now hope, here living be
Who, joyn in one *Faith*, and one *love* with me.
My *Soul*, I long time, ſeemed to poſſeſs,
As when the *Baptiſt* in the Wilderneſs
Was to be Diſciplin'd, and there prepar'd
For, that, which he performed afterward.
As when he Preach'd *Repentance*, in his dayes,
High Prieſts, nor *Lawyers*, *Scribes* nor *Phariſees*,
Nor of the gay *Herodians*, any one
(Nor many, but the *Vulgar ſort* alone)
Regarded it; ſo, likewiſe, I might ſay
Of all my *Premonitions*, to this day;
And may (for ought I know) without regard
Purſue my *Work*, till I have his reward:
If ſo it happen, I am well content
To follow ſuch a holy *Precedent*.
I, am now (as it were) one in exile,
Like *John*, when baniſh'd into *Pathmos Iſle*;
And, to the *ſeven Churches* in theſe *Nations*
As he then, to the *Aſian Congregations*

Had

Had ſomewhat to expreſſe; ſo, I from HIM
(As I believe) who ſent his mind to *them*
By that *Diſciple*, have a needful *Errant*,
To be delivered, by *Authentick Warrant*,
Which, muſt lie Dormant, until them to hear it
GOD, ſhall prepare, and fit me to declare it.
Mean while, I caſt in this *Preoccupation*,
To be a furtherance to that *Preparation*
Whereto GOD's Grace will ripen me, and *Them*,
(Hereafter, in his own appointed time;
If nothing that ſhall be Co-incedent
Doth intervene, that purpoſe to prevent)
Thus *Chriſt*, did to a future time adjourn
What, he had then ſpoke, might it have been born;
And, his example doth inſtruct my Reaſon,
To chuſe for every work, a proper Seaſon.
I have a Love for all the whole *Creation*,
Much more, for every Chriſtian Congregation:
I, for each Member of them (whatſoere
Infirmities, I ſee in them appear)
Have ſuch a Love, and ſo inlarged, that
I can with every *Church* Communicate,
In all *Eſſential duties*, though they may
Be ſometimes, much abus'd with an *Allay:*
Becauſe, what me therein offendeth, I,
Without offending others, can paſs by;
And, at another time, in private, ſeek
To make them underſtand what I diſlike;
And, by a meek compliance in what's good,
Bear with a failing, not well underſtood.
Their *Ignorance*, or *miſled Conſciences*,
Give me no cauſe of *Perſonal offences*,
So, they the *Fundamental Truths*, profeſs
Without malicious minds, or wilfulneſs;

Or

Or by approving, or continuing in
Prophanneſs, and committing open Sin.
For, ſince he that knows moſt, knows but in part
And, hath a Cloudy Region in his heart,
They, of my *Pitty*, rather Objects be
Then of my *hate*. They, ſo much hurt not me
As damnifie themſelves : And, I, thereby
Have of my *Meekneſs*, *Faith* and *Charity*,
Thoſe Exerciſes, for which (if I have them
In true ſincerity) GOD, chiefly gave them.
And, which way can they better be employ'd
Then, that a common good may be enjoy'd ?
And that we to our Brethren may extend
That mercy, when we think they do offend,
Which GOD's long ſuffering doth vouchſafe to us ?
And, ſince he did command it ſhould be thus ?
The *Church Catholick*, is a *Corporation*,
Whereof, the ſeveral *Churches* in each *Nation*
Are *Bodies Corporate*, as here we ſee
In LONDON, many *Corporations* be
Members thereof diſtinct, govern'd by *Laws*
Peculiar to themſelves, as they found cauſe
To conſtitute them; yet, unto all theſe
Belong the Cities gen'ral Priviledges;
And every *Individual Perſon*; there,
Conforms unto thoſe *Lawes* which proper are
To this whole *City*; and they live together
In *Peace*, without intruding on each other.
What hinders (but our *Ignorance*, *Ambition*,
Our *Avarice*, and Love to *Superſtition*,)
That, *Chriſtian Congregatious* may not thus
Be form'd, and regulated ſo with us,
That, we may live henceforward in true *Peace*,
Morality and *Piety* increaſe ?

Pro-

Prophanneſs be ſuppreſt? and, no more, here,
Affairs *Divine*, and Civil interfere?
What hinders this, but, want of that true *Love*
And *meeknes*, which our knowledge might improve?
And, whence flowes *Diſcord*, but from intermedling
With what concerns us not? fooling, and Fidling
About thoſe things impertinent, which, whether
Their tendance be to *this*, or *that*, or *neither*
'Tis not material, ſo, that may not be
Infringed, which to all, ought to be free?
That Peace may be preſerv'd; men kept in awe
From violating of the *morall Law*,
And, GOD permitted to poſſeſſe alone
The *Conſcience* as (on earth) his Proper *Throne?*
For, he from none, will an account receive,
According to what other men *believe*,
Or ſhall *command*; but, anſwerable to
What he commands us to believe and do,
According to the *Light* he ſhall afford,
By his aſſiſting *Spirit*, and his *Word:*
And, therefore, they, who, out of *ſlaviſh Fear*,
Of thoſe who peaceably inclined are,
Force *Innocents*, to any *hard Condition*
(Thereby to free themſelves from their *Suſpition*
Which is incurable) are Tyrannous,
And foes to GOD, unto *themſelves*, and *us*.

In my late *Tryal*, I have had a ſhake,
But, it hath deeper driven in the ſtake;
And hath, I hope vouchſafed by that F I T,
An *earneſt*, he ſo faſt will ſettle it;
That, all the Tempeſts which in future dayes
The *World*, the *Fleſh* and *Devil* have pow'r to raiſe,
Shall more increaſe my courage; and, by mine
Some other, to the like Reſolves incline.

GOD,

GOD, give us Grace, with ſerioufneſs to heed
Theſe things in time, with what, elſe may ſucceed.
There is a *way*, how that, may yet be done
Which hitherto, is little thought upon;
And, thereof, in what is expreſſed here,
A *Hint*, if well obſerved, may appear.

A Hymn of Thankſgiving *to Almighty GOD*; *compos'd by this* Priſoner, *for the gracious reſtoration of his* Wives *life and health; who, lying mortally ſick* (*as was ſuppoſed*) *at* 52. *miles diſtance during his Impriſonment, in a ſad diſconſolate condition, and reputed to be dead, about the ſpace of an hour, was miraculouſly reſtored.*

To the Tune of the 148. Pſalm.

I.

HOw ſoon, my gracious GOD,
Haſt thou my Prayer heard?
How juſt, how kind, how Good,
Haſt thou to me appear'd?
Bleſt, be this *Day:*
For, what did fright my heart laſt night,
Thou doſt allay:
The *Clouds*, that made, this *Morning* ſad,
Are blown away.

O As

II.

As when his moan to thee
The good *Centurian* made,
Though I unworthy be,
Like favour I have had
Vouchſaf'd to me;
Nay little leſs, in my diſtreſs
Receiv'd I have,
Then *She*, whoſe *Son*, and onely one,
Was near his grave.

III.

At leaſt, I, ſo much Grace
Of thee, this day have had,
As daign'd to *Jairus* was
Whoſe Daughter thou foundſt dead,
Upon her Bed:
For, when my Wife, depriv'd of life
Had long time laine,
Thou, heeding there, our Prayers here
Gav'ſt life again.

IV.

Thus ſhe, who firſt was thine
(And ſo ſhall alwayes be)
Hath now, been twice made mine,
And, is enjoy'd by me;
For which, to thee
A double praiſe, LORD, all my dayes,
I ought to give;
Aſſiſt I pray, this due to pay
Whilſt here I live.

And

V.

And, let all, who now hear
What, thou for me haſt done,
Help me thy praiſe declare;
For, not to me alone
Extends this boone;
This Act of Grace, vouchſafed was
That, they thereby
Might at their need, know where to ſpeed
As well as I.

VI.

LORD, I have nought to give
For all thou haſt beſtown,
But, what I did receive
And was, and is thine own;
Oh! now therefore
This Sacrifice, do not deſpiſe
For, I am poor;
Therewith, I ſhall give *ſelf* and *all*,
Who can give more?

A Penitential Hymn, compoſed by occaſion of a Dream *the* 19th. *of* Octob. 1661. *about Midnight.*

I.

MY GOD, thou didſt awake me,
This night out of a ſad and fearful *Dream*,

That, ſenſible did make me
Of *Sins*, which heretofore ſmall Sins did ſeem;
And, ere I perfect heed could take,
Whether I ſlept, or was awake,
He, that is watching ev'ry hour,
Whom he may miſchief, and devour,
Sought, how he might thereby advantage make:
Rebuke him, for my Dear Redeemer's ſake.

II.

Permit thou no *Tranſgreſſion*,
Whereof, I heretofore have guilty been,
Nor great, nor ſmall *Omiſſion*,
Which I forgotten have, or overſeen,
(Either through want of penitence
Or of confeſſing my offence)
To riſe againſt me, great or ſmall;
For, LORD, I do repent them all:
And, likewiſe, (be it more or leſs)
Renounce all truſt, in my own *Righteouſneſs*.

III.

As *Job* complain'd, ſuch *Viſions*
To me ſeem'd repreſented this laſt night
Of my *failings*, and *Omiſſions*
That, ſleeping, they did much my heart affright;
Me thought a *Spirit* paſſed by
Not to be ſeen with mortal eye;
And, I was minded by a *Voice*
(That, ſpake unto me without noiſe)
Of things preceding, which (then quite forgot)
So, as I ought to do, I heeded not.

Oh

IV.

Oh God! moſt kind, moſt holy,
Remember not the errours of my life;
Call not to minde my folly
To add a *new Affliction*, to my *Grief*.
World, *Fleſh* and *Devil*, my foes are,
And, much more then my ſtrength
On me, they have already caſt, (can bear
Unleſs, that thou compaſſion haſt;
Oh! throw my ſins out of thy ſight therefore,
That, they may not be ſeen, or heard of more.

V.

My Soul doth now abhor them,
Thine *onely Son*, hath with his precious blood
Made ſatisfaction for them;
Thou, didſt accept it; I believe it good: (make
And, therefore, though they ſomtimes
My heart to tremble and to ake,
My Soul is confident they pard'ned are
As if they ne're committed were;
Confirm it ſo, that, ſleeping and awake
Sweet reſt in thee, I may for ever take.

VI.

Dear GOD, of my Salvation,
Preſerve me by thy Love and mighty Pow'r
From perilous *Temptation*,
In Weal, in Woe, and at my dying hour:
Me, let thy *Gardian Angels* keep
When I do wake, and while I ſleep,
From ſhame without, and fear within:
From evil thoughts, and Actual Sin,

That,

That, Friends and Foes and every one may ſee,
No man in vain, doth put their truſt in thee.

A Requiem to the Soul.

I.

MY *Soul*, vex not thy ſelf at thoſe,
Who, to all *Godlineſs* are Foes,
Although they make fair outward ſhowes,
And ſpread and flouriſh like the *Bay*;
For, deplorable is their caſe,
They, as the ſcorched Summer Graſſe,
Shall ſoon into oblivion paſſe,
And all their Beauty fade away.

II.

I have been young, and old am grown
And, many *changes* I have known,
Whereby, it hath to me been ſhown
Whereto, their wicked courſes tend:
With *Honour* I have ſeen them Crown'd,
With *Pow'r* and *Riches* to abound,
Whoſe *Place* no where can now be found;
For, all their *Pomp* is at an end.

III.

With *ſhadows* they themſelves beguile,
And, GOd, doth at their folly ſmile;
With patience therefore wait a while,
And, grudge them not their *Portion*, here;
Deſtruction, toward them is haſting,
Their *Time* is ſhort, and dayly waſting,

But,

But, thine will be for *everlaſting*,
And, Griefs, as if they never were.

IV.

Employ thy ſelf in *doing well*,
And, GOD, with thee ſhall kindly deal;
Thou, in the *Land* ſhalt ſafely dwell,
Well fed and clothed, all thy dayes.
And when the Glory of their Name
Is blur'd out, with an *evil Fame*,
Then, ſhall thy *Poverty* and *ſhame*
Be mention'd unto thy praiſe.

V.

Let wordlings feed upon their *Chaff*,
Their *Cups* of *Fornication* quaff,
And at thy ſufferings grin and laugh;
A midſt thy Foes lie down and ſleep.
Whilſt in their malice, they perſiſt,
In GOD's Protection take thy reſt,
For, though thy *Body* be oppreſt
Thee, ſafe, in ſpight of them, he'l keep.

He, whoſoever he be, that ſpeaks this Charm,
Unto his Soul *in Faith, ſhall have no harm*;
Therefore, as a Receipt approved, take it:
For, for my ſelf alone, I did not make it.

A Meditation *upon the many* Prodigies *and* Apparitions, *which are mentioned by Publick writing, or common Fame.*

WE are inform'd, by queſtionleſs *Preſages*
(Vouchſafed to inſtruct ſucceeding *Ages*)
That *warnings* of *Chriſt's* coming, ſhould be given
By *ſigns* and *wonders* manifeſt from Heaven:
And, we have ſeen, in *Hiſtories* recorded,
That, *Providence*, in all times hath afforded,
Some *Premotions* of thoſe Deſolations
Which fell on *Perſons, Places, States* and *Nations*,
Before they came: For, our moſt gracious GOD,
(As doth a *loving Father*) ſhewes the *Rod*
Before he whips, that he thereby may fright
To *Penitence*, ere he begins to ſmite;
And, frequently, prevail, if that means may,
Us to reclaim, he flings the *Rod* away:
Which kind *Indulgence*, is in theſe times, more
Inlarged then, it hath been heretofore.
New *Prodigies*, we hear of ev'ry day,
And, likewiſe hear, how they are puft away
As but meer *Fictions*. If we find them ſo,
This, juſtly, thereupon inferr I do,
That, more preſumptuous we in theſe times are
Then ever any other People were:
For, very much corruption it implies
To be in thoſe who make and publiſh *Lyes*.
If there be Truth, in any of thoſe *Viſions*,
Or Extraordinary *Apparitions*,

Which

Which are affirm'd; 'Tis no leſs wicked daring,
So to affront GOD's viſible appearing
In *Signs* and *Wonders*, as, both to contemn,
And ſeek by all means, how to ſmother them:
But, it is worſt of all, to publiſh *Lyes*
Of purpoſe, to diſcredit *Verities*,
As if we meant, to do the moſt we can
To try the *Patience* both of GOD, and *Man*.
If, we believe the things that are aver'd,
Why of GOD's *Judgements*, are we not afeard?
And, either ſeek to pacifie his *Wrath*,
Or, magnfie his *Mercy*, who, ſo hath
Forewarn'd, of what is likely to enſue,
That, we his *Indignation* may eſchew?
If we ſuſpect, what publickly is told,
Why do not they, who are in *Pow'r* (and ſhould)
Search out the Truth, that, by due puniſhment,
They ſuch like *Provocations* may prevent?
For, out of queſtion, to connive at *Lyes*,
Or ſmother *Truths*, worſe things preſignifies,
Then all the *Apparitions*, that have been
Theſe twenty years, in this our *Climate* ſeen;
(Though nothing doubted of) and will go nigh
At laſt, to turn all *Truths* into a *Lye*.
I muſt confeſs, that, though unto my Ears
There have been brought within theſe twenty years
So many ſtrange Reports, of *ſights* and *Voices*,
Earthquakes and *Thunders*, dreadful *Storms* & *noiſes*;
Of *Ebbs* and *Tides*, of Suns, and Moons, and Stars,
And Armies in the Clouds, portending Wars,
With ſuch like, as would have perhaps, amounted
Unto a hundted, if I them had counted;
Not one of thoſe I ſaw: yet, ſo unjuſt
I am not, as thoſe good men to diſtruſt

Who have aver'd them: for, though *Prodigies*
And ſuch *miraculous Appearances*,
Are daign'd in chief, to *Infidels*, and thoſe
Who in God's word, no confidence repoſe;
Yet, they are likewiſe, otherwhile, reveal'd
To true *Believers*, leſt, they be conceal'd
From thoſe whom they concern; or leſt, by them
Quite ſlieghted, who, the *Works* of GOD, contemn;
They, alſo their own welfare ſo neglect
That, they be totally without effect.
On truſt, I therefore take them: for, if we
Confirmed by their *Witneſs* may not be,
Whoſe *Converſations* are to us well kuown;
How, can we any *Affirmations* own
For *Truths*, Hiſtorically writ, by thoſe
Whoſe *Converſation*, no man living knowes?
For, my part I have with my *carnal Eyes*,
And, otherwiſe, beheld ſuch Prodigies
In *Words* and *Deeds*, that, although none of that
Were true, which I hear other men relate,
I (at the leaſt Myſteriouſly) diſcover
All thoſe old *Miracles*, new acted over,
In my time, which in *Pharaohs* days were wrought,
When *Iſrael* out of ſervitude was brought;
And, many a ſuch like wonderful proceed,
As we recorded in the *Scriptures* read.
I've ſeen th' *Inchanter's* (yea, and *Aarons*) *Rod*,
Turn'd into *Serpents*; *Waters* into blood.
I have ſeen *Froggs* ſent, and remov'd again,
And, yet, we as hard hearted ſtill remain.
I have obſerved, (at leaſt once or twice)
Our *Duſt*, to be transformed into *Lice*.
Plagues, which reſembled *Locuſts*, *Flies*, and *Hail*,
Yet not a jot upon our hearts, prevail.

The

The *People*, ev'n as *Murrains* do our Beaſts,
A *Sin that's Epidemical*, infeſts;
And, ſo with *Blaines* and Byles we ſmitten be,
That, in a moral ſenſe, meer *Scabs* we be.
Ægyptian Darkneſs too, hath here, among
Our other *Plagues*, continu'd very long,
With likelihood to be as groſſe, as there,
Unleſs, the *Sun of Righteouſneſs* appear;
Yea, I have ſeen our *Firſt-born* alſo ſlain,
Yet, ſtill, we in obduracy remain.

I, therefore, wonder not, if *private Viſions*,
Prodigeous ſights, and *Dreadful Apparitions*,
(Diſcern'd but here & there) have nought effected,
Since, things more *Signal*, are ſo much neglected.
Where, *Moſes* and the *Prophets* are not heard,
One from the *Dead*, will find but ſmall regard.
In vain are *Dumb-ſhewes*, where, a *ſpeaking ſign*
Can to no heedfulneſs, mens hearts incline.
When CHRIST's own *Words*, will not with credit
In vain, will be the *ſpeakings of an Aſſe:* (paſs,
Yet, ſpeak muſt, when GOD ſhall his tongue untie;
And, whatſoere ſucceedeth, *ſo will I.*

A Riddle *for Recreation, not impertinent to this Place.*

INto a *Park*, I lately came,
Wherein are many herds of *Game*,
Whereof the Keepers take no care,
And yet, they in abundance are.

 They

They are a *Cattle* of ſtrange Breed
Which, on no *Browſe*, nor *Graſſe* do feed;
Are *Found*, before that they are *ſought*;
Aſwell in *ſleep*, as *waking* caught:
So ſilently, they *hunted* are
That, neither *Hound* nor *Horn* we hear
When chatc't: They, are the onely things,
Left free for *Beggars* and for Kings
To Hunt at will: and, all that we
Aſſur'd of by our Charters be.
What *Park* is this? What *Game* are theſe?
Tell me, and Hunt there, when you pleaſe.

A Proclamation *made by this Priſoner, with the adviſe of his Privy Counſel, the* Muſes.

OH Yee's, Oh Yee's, Oh Yee's: if any man
In *Country, Court* or *City* tell me can
Where my laſt *Poem* call'd *Vox Vulgi* lies,
(Seiz'd lately in my Chamber by ſurprize)
On penalty, of what elſe follow may,
Let him produce it, e're my *Tryal* day;
(Which, yet, I am not certain, *when*, or *where*
It will be, neither do I greatly care.)
He, who to me, the ſame will timely bring,
Shall be rewarded: So, GOD *Save the King.*

Given, *this* 17th. of the 8th. *Month*, 1661. *At my Head Qquarters in* Newgate, *which is, at preſent, all the places of abode upon earth, which the* Prince *of this World and his* Prelacie *have left me.*

Geo. Wither.

A Concluding Epigram.

WIth theſe *Cards*, I, an *After-game* have (play'd,
But, there's *one Card*, by ſhuffling, ſo miſ-
That, now my *fore-game's* loſt; yet, if I may (laid,
Juſt *Dealing* find, *Fair Gamſters*, and *Fair-play*,
What ever happens, I no queſtion make
But, I at laſt, may thereby ſave my *ſtake*;
And, when the *Sett* is ended, win much more
Then ere I got by *Play*, or *Work* before.
If any good *Effects*, hereby enſue,
A Thanks to GOD, is for my *Troubles* due:
For, had he not made way to ſend me hither, (ther.
Theſe *Fragments*, had not thus been ſcrap'd toge-
Thoſe *Papers*, which are hitherto ſuppreſt,
Shall that occaſion, which will manifeſt
(At laſt) a more effectual operation
Then, if they might have had free Publication.
If, alſo, God, me, here ſhall exerciſe
With greater *Tryals*, better *Fruits* then theſe
They will produce: Therefore, they ſhall to me
Be *welcome*, *when*, or whatſoere they be.
Yet, for the ſakes of other men, well pleas'd
I ſhould be, from my *Tronbles* to be eas'd;
Becauſe, until mine ſhall have ſome redreſſe,
Their ſuff'rings, are not likely to be leſſe.
LORD, therefore, if thou pleaſe, make it a ſign,
Their Troubles will ſoon end, by ending mine.
I, thereof, am a little hopeful made,
By ſome *foretokens*, which I newly had.

Three

Three *likely ſigns* thereof, he daigned hath;
For, my *Beloved Conſort*, he from death,
Was pleas'd to raiſe (ev'n whilſt within this place
I have remain'd, expoſed to *diſgrace*
And *Poverty*) he, for my *Children* too,
Whilſt this was writing, hath provided ſo
That, without *Portions*, to their good content,
They *married* are, without *diſparagement*;
All parties, Chriſtian confidence profeſſing
Of their dependance on GOD's future bleſſing.
He, in the preſence, and amidſt my Foes,
Hath ſpread my *Table*; and, ſuch bounty ſhowes,
That, theſe are nothing, but the *Scraps* and *Crums*
Of that *ſupply*, which, dayly, from him comes.

Appello DEUM, REGEM, POPULUM, PARLIAMENTUM.

I do, appeal, to judge of my intent,
To GOD, *King*, *People*, and the *Parliament:*
For, one of theſe, I'm ſure, my Friend will be,
And, I hope well, of all the other three;
But, they know not my heart, ſo well as he.

A Poſt-ſcript to the Readers.

THeſe *Pieces*, being communicated to ſeveral Perſons in writing, were ſent back to me imprinted; by what Printer I know not. Two or three large *Cantles*, are thrown in among them; which, though you would have diſliked, in reſpect of their Quantity, I ſhould have made no ſhorter; for, I could with more contentment have lengthned

lengthned them. So much was neceſſary to exerciſe my own *ſpirit*, and ſtrengthen my *Faith* and *Patience*, during the *preſſures* which lie upon me. Therefore, if they begin to ſeem tedious, give over the peruſal: For, they were intended to be communicated to thoſe onely, who were voluntarily deſirous of them, to whom I beſeech GOD to ſanctifie them in the reading. They were diſtill'd out of me, by that *Fiery-tryal*, which will extend to many other before it be ended, and which will evidence that they are no counterfeit or *Sophiſtical Extractions*, though they may ſeem trivial to ſome, becauſe they relate chiefly to my ſelf; for, they will be found uſeful to many of them, who, are or ſhall be, exerciſed with like Paſſions and Afflictions.

That, which tends to the Vindication of the *Poem* occaſioning my Commitment hither, will concern others as well as my ſelf; So, may alſo that which expreſſeth my ſuddain diſtemper, at the firſt hearing of my Wives Sickneſs, lying at 52. Miles diſtance in a very diſconſolate Condition, as to all outward things: And they who are as truly ſenſible of a *Conjugal* and *Paternal Affection* as I am, will perhaps, think when they read what I have written, that it may be of uſe to ſome of them, when they conſider well the ſtruglings between my *Fleſh* & *Spirit* during that *Tryal*; and, in regard it is in probability, the ſtrongeſt Temptation whereby the world and the Devil ſhall have power to afflict me. But, whatſoever ſhall be thought of that, of the reſt of theſe Parcels, or of me, I ſent them to thoſe in writing, who deſired to have Copies of them, and to paſſe further, as God ſhould give leave.

To

To write no more, I long ſince did intend;
But, none but GOD knowes now when I ſhall end,
For, ſtill, I find, when I think all is done,
As much to write, as when I firſt begun.

Your true Friend, and Brother in the beſt Conſanguinity, who thinks it no diſhonour, to ſubſcribe himſelf,

GEORGE WITHER,
of Newgate, *in the City of* London, *Priſoner.*

The 19th. of the 8th.
Moneth, 1661.

An Appendix in Relation to what concerns his Wife.

MY Conſort, *(who ſtill meanes what ere ſhe ſayes)*
Peruſing what's here mentioned to her praiſe;
Proteſts, her modeſty it ſo offended,
To find her ſelf in ſuch a ſtrain commended,
That, ſhees aſham'd to live, and, to be dead
Had rather, then to ſee it publiſhed.
To be aveng'd for this diſlike, therefore
Ile to the reſt, ad this one Vertue *more,*
Which had been elſe forgot; and if ſhe do
Therewith find fault, Ile then, ad twenty moe.
For, I forbore her Praiſes *till I fear'd*
That, them, ſhe never ſhould have ſeen, or heard,
And, had expoſed them to Publication
Before I was quite cured, of my Paſſion.

A Table

A Table of the ſeveral things contained in this Book.

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THE END.

The Authors Dream, *the night before the Imprinting of this Book, and* (*as he believes*) *the true Interpretation thereof.*

I Am *awake:* GOD's bleſſed Name be prais'd,
That, he to ſee the Light, my eyes hath rais'd:
For, *ſleep*, I ſee, which we repute the beſt
Of *Temporal things* pertaining to mans *Reſt*,
(Next to a *quiet Conſcience*) may become
A *Torment*, very near as troubleſome,
If he, that giveth his *Beloved* ſleep,
Did not, within a *Bound*, nights terrours keep.
My *Soul*, ſo toyl'd, and tired out, hath been
With what, this *night*, in *Dreamings* I have ſeen,
That, peradventure, if I waking, had
Been ſo oppreſt, it might have made me mad:
For, from the twelfth hour, to the fourth, well nigh,
I have been ſtrugling, in an *Agonie*,
With ſuch *Confuſions*, that, if I would tell
How, I have been turmoyl'd, I, might aſwell
Another *World* endeavour to *Create*
Out of a *Chaos*, as the ſame relate:
And, not a littie troubled is my mind,
Now I am *waking*, how, I forth may find
What it *preſignifies:* For, I believe
Thoſe *Notions*, I did not in vain receive:
And, therefore, (ſince no *Daniel* I do know,
Who, either can to me my *Viſion* ſhow,

Or, what it means) Ile, by GOD's Grace, aſſay
To make the beſt uſe of it, that I may;
Not doubting, but, that he will condeſcend
To ſhew ſome glimpſe, of what, he doth intend.
It hapned (which, forget not to remember)
The day before the *Kalend's of November*,
The *firſt year* (and may be the laſt) wherein
I had infranchiſed in *Newgate* been,
For off'ring to *Record*, what I have heard
By *common Fame*, and, was by me declar'd
To no worſe end, then, that, prevent it might
Such like *Confuſions*, as me thought, this night
To me were repreſented. And, who knowes
But, that, this *Dream*, a *Conſequent* foreſhowes
To that relating, which, fulfill'd will be
Either, upon theſe *Nations*, or on me,
Or both of us, if God, averts not from
The beſt of us, that, which is like to come;
And, as dreadful our *waking Dreams* may be
As this was in my *ſleep*, laſt night to me.
This very day, moreover, (as I hear)
Thoſe *Muſings*, which by me compoſed were
Since my *Commitment* hither, paſs the *Preſſe*;
And, our *confuſions*, will be more or leſs,
As they ſhall take effect. GOD's *Will be done*,
(What ere, he pleaſeth ſhall ſucceed thereon)
For, he, who wak'd me out of this ſad *Dream*,
Will, when, at their worſt, raiſe me out of them;
Or, when the *Reſurrection morning* comes,
Save, me, at leaſt, from all *deſtructive Dooms*,
This, (though my *Dream* admits no explanation)
I take to be a true *Interpretation.*
But if, that any finds me out a better
I will approve it, and remain his debter.

Errata.

(125)

ERRATA.

PAge 3. line 17. read *Appeal*, page 14. line 30. for which are, r. *with awe*, l. 34. r. *entertain'd*, p. 16. l. 13. r. *Though ſo*, p. 23. l. 3. r. be for *he*, p. 26. l. 23. r. doſt for *doth*, p. 32. l. 18. r. not ſo. p. 36. laſt l. r. *contriv'd*. p. 39. l. 26. r. *firſt, that*, p. 42. l. 14. r. *grown wiſe and ſober*, l. 33. r. *more provoke*, p. 43. l. 2. r. *of Reaſon*, p. 44. l. 5. r. *of letting*, l. 11. r. *conceſſion*, l. 28. for is, r. *are*, p. 59. l. 6. r. *extract good*. p. 75. l. 22. r, *Revive*, p. 79. l. 15. for race, r. *truce*. p. 91. l. 30. r. *every* for very. l. 26. blot out *now*, p. 96. l. 13. r. we for *wee'l*. p. 102. l. 9. for their r. *them*. p. 108. l. 23. blot out *my*, p. 110. l. 2. r. his *truſt*.

A

1664.

Tuba-Pacifica.

[Hazlitt, No. 85.]

Tuba-Pacifica.

Seaſonable Præcautions, whereby is founded forth a *Re-Treat* from the *War* intended between *England* and the *United-Provinces* of Lower GERMANY.

By GEO: WITHER, a Lover of *Peace*, and heartily well-affected toward both *Nations*.

Nimis Cautelæ non nocet.

Matthew 5. 9.

Bleſsed are the Peace-makers, for they ſhall be called the Children of God

---

ANNO. 1664.
Imprinted for the *Author*, and is to be diſpoſed of, rather for *Love* then *Money*.

TUBA-PACIFICA.

Sounding a *Retreat* from the *War* intended between *England* and the *United Provinces.*

An Ancient *Emblem*, relating to the ſaid *Nations.*

Si Collidimur frangimur,
If we knock, we are broke.

AN *hour is come*, in which muſt be renew'd
That *Work*, which I have hitherto purſude;
And, I to utter what I have to ſay,
Will take the *Kue* that's offer'd whilſt I may,
In hope that they, whoſe Prudence can deſcern
Thoſe things which their well-being do concern,
Will hear and heed them, e're it be ſo late
That *Premonitious* will be out of date:
For, *Opportunities* may ſlip away
To morrow, which are offer'd us this day;
And 'tis all one to *Wiſe-men*, whether *Strangers*
Or *Friends*, premoniſh them of likely dangers,
Or, whether unto them, *Alarums* from
A *Silver*, or a *Rams-horn Trumpet* come.

To me there are but two wayes known, by which
Men may ſpeed well or ill, grow poor or rich;
To wit, by proſecuting *Good* or *Evil*,
By cleaving cloſe to God, or to the *Devil*

And, they are two ſuch *Maſterſhips*, that, neither
Is pleas'd with him, who ſerves them both together;
Becauſe, what is endeavour'd for the one
Obſtructs what for the other ſhall be done.
Preſuming therefore, you depend alone
On him, whom I ſerve, thus proceed I on.
A *common Fame* Reports there will be *War*
Betwixt the *Engliſh* and the *Hollander*
And, by their *preparations*, I conceive
We may with probability, believe
It will be ſo. Their many panick Fears,
Their groundleſs hopes, their bitter Scoffs and Jeers,
Caſt on each other, are plain *ſymptoms* too,
Of what, in likelihood, they mean to do.
We likewiſe, by the Truths and by the Lies
Which to divide them wicked men deviſe,
And, whereby ſuch *Partakers* on both ſides
Augment that hatred which ſtill more divides,
May fear, as well as by their other deeds,
The *miſchief* will go on, as it proceeds,
Untill the power doth reſt in GOD alone,
To undo, what is wilfully miſdone.
But, that, which moſt confirms it, is the *ſin*,
The *Crying Crimes*, that both continue in
Without Repentance: For, among the reſt
Theſe I enumerate are not the leaſt,
(Nor any whit abated, ſince GOD made
The late *Breach* up, which them elſe ruin'd had)
Such, as their bragging vaunts of that frail ſtrength
Which will deſtroy their fooliſh hopes at length;
The confidence, the ſottiſh vulgar gathers
From Ships and Armies, long hair, Muffs & Feathers;
Their hot conteſtings which ſhall have the hap
To wear the greateſt *Bauble* in their Cap.

Or,

Or, whether 'twill at laſt, be brought to paſs,
That th' *Aſſe* ſhall ride the *Man*, or *Man* the *Aſſe*.
Theſe, and ſome other things, that are perceiv'd
Now acting, or about to be contriv'd,
Have made me, with ſmall diffidence to deem
Moſt of them are as mad as they do ſeem.
And, *is it even ſo?* muſt you now laſh
Each other, and your *earthen Pitchers* daſh?
Muſt you, that have ſo long been F*riends*, now knock
Untill you into Potſherds quite are broke?
None taking heed or care how to prevent
That *miſchief* which appeareth eminent,
And was preſag'd about the ninetieth year
Now paſt, by this your well known *Emblem* here?
Have you not one among you, rich or poor,
So wiſe as he, whoſe Counſel heretofore
Preſerv'd a *City*, and did then receive
The ſame reward, which men in this age give
For ſuch-like ſervices? Hath neither, place
A *man* ſo prudent as that *Woman* was
Who rais'd the ſiege from *Abel*, by her wit,
When *Joab* with an hoaſt beleagur'd it?
But, are you all of wiſdom ſo bereft,
That, no *Expedient* ſeemeth to be left
Whereby to act untill the ſequels are
Ignoble Peace, or a *deſtructive war*?
If it be ſo, from whence could it proceed
But from your failings both in word and deed?
From ſordid *Avarice*, *Pride*, and *Self-will*,
Inticing *Fleſhly Luſtings* to fulfil?
For, theſe deprave the Judgments of moſt *Nations*;
Cauſe them to fall away from their *Foundations*;
Then, fly to *Refuges* patcht up with *Lies*,
Seek *Power* and *Riches* by thoſe vanities

Which multiply *Oppreſsions* and increaſe
Confuſions to the ruine of that *Peace*
They might enjoy: For, then their ſtrength conſiſts
In, and by thoſe *corrupting Intereſts*,
Which will ingage them to ruſh further on
In their Oppreſſive ways long ſince begun,
Till they grow deaf to all that can be ſaid
To make them of their juſt deſerts afraid.
And ſhould they then, their *crooked paths* forbear,
Moſt *private Tradings* at a *non-plus* were;
Yea all thoſe *Incomes* whereupon depend
Their *Formal Grandeur* would ſoon have an end.
For, many thouſands, who did vaſt Eſtates
Get and uphold, by cheriſhing Debates,
By multiplying and delaying long
Vexatious ſuits, to many a poor mans wrong,
Would think themſelves undone, if ev'ry *State*
Their *Courts* of *Juſtice* ſhould reduce to that
For which they were ordain'd; and Tyranny
Would want fit *Tools* to bring to ſlavery
The *common people.* Very few know how
They may to GOD and their *Superiours* now
Perform their duties, and not both diſpleaſe
Or th' one or th' other; For, what is by theſe
Commanded, is not ſeldom, either quite
Repugnant, or obliquely oppoſite,
As they Interpretations of them make
Who to be Judges of them undertake.
Yea, thoſe Profeſſions, and thoſe Trades whereby
Moſt live, are ſubject to ſuch vanity
That honeſt men are difficultly able
To uſe them with a *Conſence* warrantable.
It is no eaſie matter to deviſe
What would become of all thoſe *Butter-flies*

Who

Who flutter up and down in *Princes Courts*,
If their oppreſſive *Projects* of all ſorts
Were took away; and what caſe were they in
Who at this day do live upon the ſin
Of one another? But they'l be ſupply'd
What ever to the *Publick* ſhall betide;
And at the laſt, (although their Friends they ſeem)
Deſtroy thoſe *Governments* that nouriſh'd them,
Unleſs, according to what's *juſt* and *true*
Themſelves they modulize, with ſpeed, anew;
Which, *how*, and by *whom*, that might well be done
Were an *Expedient* worthy muzing on.

Perhaps, if you did ſeriouſly take heed,
How this concerns you, and what would proceed
From ſuch a *Conſtitution*, you might know
From whence the *quarrellings* between you flow,
And how to reconcile thoſe differences
Which now increaſe your dangers and expences.
Perceive you not, that your Prevarications,
Your Falſhoods, and your groſs diſſimulations
With GOD, and with each other, ſo provokes
His anger, who on all mens actions looks,
That 'tis impoſſible you ſhould have Peace
With *him*, your *ſelves* or *others*, till you ceaſe
From provocations, and bring forth ſuch fruit
As with a *real Reformation* ſuit,
And with thoſe *Churches* which are truly *Chriſts*?
Yea, that your hopes wil fail, though flattering *Prieſts*
Do promiſe peace, and impudently, too,
Perſwade, that GOD is pleas'd with what you do?

Obſerve you may, by what enſues thereon,
How, GOD abominates what is miſdone
In managing the *Myſteries of State*,
And heeds what is in ſecret aimed at

By

By *fair pretendings*; and how, they thereby
So long have fought themſelves to fortifie
That, moſt men are inclined to believe
Leſt Good is meant, when ſweeteſt words they give;
And that they have forgot on what conditions
Or, to what end God gave them their *Commiſsions.*
Know you not, that a *ſpirit of deluſion,*
To bring upon you merited confuſion,
Was Licenſed to go forth and delude
Thoſe *Prophets,* by whoſe counſel are purſu'd
Unrighteous Actions, that you may be ſent
On Voyages like that which *Ahab* went?
Are your eyes wholly blinded? heed you not
That, ſuch another *Spirit* is begot
'Twixt *you,* and 'twixt the *People* ev'ry where
Within your ſeveral Borders, *here* and *there,*
(And at this time as active) as was that
Which GOD permitted to infatuate
Abimelech and *Sichem,* till it had
Deſtroy'd them; all their Counſels fruſtrate made,
And brought upon both *Parties* that reward
Which for blood-thirſty perſons is prepar'd?
If theſe things you have heeded, be not ſtill
By thoſe deluded who intend you ill;
But, wake out of your deep ſecurity,
And from that *Trance* wherein you ſeem to lie.
Conſider ſeriouſly, what you intend;
E're it begin, think well how it may end;
What an intollerable heavy load
'Twill lay on moſt at home, on ſome abroad,
What *Treaſure,* and how much *blood* will be ſpent;
How, both your Countries will be thereby rent
And ſhatter'd; beſide, what not yet fore-ſeen,
Is likewiſe poſſible to intervene,

From

From them, who watching to enjoy the ſpoil
By your contendings, laugh and jeer meanwhile;
Which to prevent, I found out this *Retreat*
From that *War*, wherewith you each other threat.
I nothing aim at, or deſign to do
But what I know GOD hath inclin'd me to,
And which you too, may know, if you well weigh
What I have written, with what I might ſay;
And, I believe, that man (who ere he be)
Who ſhall obſtruct what's offer'd now by me
Shall thereby ſuffer as one who withſtands
The mercy he intendeth to both Lands.
With nought I charge you, but what th' one or th' (other
Is ſingly guilty of, or both together;
Nor ought whereto, unleſs you feared are,
You in your ſelves a witneſs do not bear:
For my part, I ſhall neither gain nor looſe
By *Peace* or *War*, or by that which enſues;
Becauſe, he that on GOD his whole heart ſets,
Will be the ſame, what ever he permits.
I love both *Nations*, truly wiſh them well,
And therefore ſhall not any thing conceal
That may concern your ſafety, though with ſcorn
My *Premonitions* you ſhould back return:
Permit me then, to ſpeak a word in ſeaſon;
For, ſometimes, he that is a Fool ſpeaks reaſon.
Though *Joſeph* was a ſlave in deep diſgrace;
A Priſoner more neglected then I was
In my late Thraldome; (no whit leſs in danger
By falſe Accuſers, becauſe, more a *ſtranger*;)
A *heathen King*, diſdained not to take
Good Counſel from him, when he reaſon ſpake
Though he in him, no more of GOD could ſee
At firſt, then you at this time do in me.

I, no ſuch *Revelations* will pretend
As give no warrant on them to depend
Save his own word who tells them; neither ought
Adviſe, but *Truths*, which GOD himſelf hath taught
As well to *you* as *me*, by his known *word*,
Or by the *Olive-branch*, or, by the *Sword*.
His *Juſtice* or his Mercy; which have ſpoke
That oft, whereof you little heed have took.
To fright you, no *predictions* I will fain
As many do, pumpt out of their own brain;
Nor ſpeak in Riddles, nor ſuch things declare
As you cannot without crakt patience hear,
If I may but that freedom have to ſpeak,
Which *harmleſs Fools*, and *licens'd Jeſters* take.
As *Moſes*, from a principle of *Love*
Said unto thoſe two I*ſraelites* who ſtrove,
So ſay I unto you who diſagree;
Wrong not each other, for, *you Brethren be*
By *Nature*; yea, by Grace too, ſo profeſt:
Be therefore *Chriſtians*, or be *men* at leaſt.
Like barbrous heathen wherefore ſhould you ſtrive,
And by *diſſention* to your ſelves derive
A mutual Plague? Act that which is deſign'd
By them who to deſtroy you are inclin'd,
And, probably, can no way elſe effect
That *miſchief* which their Malice doth project?
Conſider what Advantages you had
By *concord*, how ſafe thereby you were made;
What you profeſt when you agreed together;
VVhat heretofore, you have been to each other;
How ſtrengthned, and how pow'rful you became
VVhilſt your *Deſigns* were in effect the ſame;
To your *Alies* how helpeful; and to thoſe
How terrible, who dar'd to be your Foes;

Even

Ev'n when the pow'rfulſt of your *neighbouring Nations*
Seem'd ſo aſſured of their expectations,
That their *Sea Forces*, in a proud bravado,
VVere termed an *Invinſible Armado*;
Till GOD befriending you, did with one puff
Bring down their Pride, and blow their Malice off.
Power, wealth, and honour, ever ſince that day
He, likewiſe, heaped on them, many away,
VVhilſt you continu'd Friends, though you had (many
Backſlidings and defects as groſs as any.
As to your outward welfare, all things, yet,
To proſper, GOD doth graciouſly permit.
Some of you, have by looſing all, got more
Then ever they enjoyed heretofore;
Some other, though of all; no leſs bereft
Are twice as rich as they, now nothing's left,
By having thereby learn'd to prize that moſt,
VVhich being gotten never ſhall be loſt.
And, they who this *worlds wealth* do more deſire
Have means enough their longings to acquire.
The chiefeſt *Forraign Trade* to you is given
In all the *Realmes* and *Countries* under heaven.
Your *Ships* are numberleſs, your *Merchants* more
And richer, then the *Tirians* heretofore.
Your *Ware-houſes* are ſtor'd by your Commerce
VVith all things precious through the *Univerſe*;
For which you were envyed by all thoſe
VVho either ſeem'd your *Friends* or are your Foes.
Your *Naval Forces* if you timely might
Perſwaded be ſincerely to unite,
In *Righteouſneſs*, would ballance all the reſt
Between the *Orient Indies* and the *Weſt*
And both the *Poles*, enabling you to give
Thoſe Laws to all men, who by *Traffick* live,

VVhereby, there might, for all, ſufficient *Trade*
In *ſafety*, and with *equity* be had;
VVithout which, whatſoere you ſhall obtain
VVill prove but an unprofitable gain.
And, (which is more conſiderable, far,
Then all your honours, power and riches are)
GOD, hath among you, ſown the *ſeeds of Grace*
More plentifully then in any place
Below the *Sun*: his *Plants* refreſhments wanting
Though ſet in *blood* and *Fire*, at their tranſplanting
Into your *Borders*, ſo well thrived there
Ev'n then, that millions from them ſprouted are;
And, more from them continually ſhall ſprout
In ſpight of thoſe who ſeek to root them out;
Yea, though you by your folly forfeit thoſe
Advantages which he on you beſtows,
For their ſakes, whom ſome of you do revile
Oppreſs, and from their native Lands exile.
For, GOD hath made your *Countrie*, to become
The ſtrongeſt *Bulwork* in all *Chriſtendom*,
Both againſt GOG and MAGOG *cover'd Foes*
And ſuch as openly, the Saints oppoſe;
That, *ſaving Truth* and *ſincere innocence*
Might thereby be preſerv'd from violence;
Eſpecially, from their hate, who purſue
The precious ſeed of *Chriſt* in *them* and *you*,
By *Autichriſtian wiles*, which hatched were
In your own *wombs*, and nurſed up now are
By ſeeming Friends, who hide their fallacies
VVith gaudy *vails*, and vain *formalities*,
Untill the ſouls for which they traps prepare
Are hunted unto death, or to their ſnare.
Theſe *Ingineers*, within your boſomes lie,
And, what their chief aims are, no doubt have I.

Think

Think on theſe things, and whether 'tis from me
Or from God, that you minded of them be;
For, what I had to write when I begun
I knew not; nor ſhall I know when 'tis done,
What, by my *Prompter*, I was mov'd unto
Untill I read it over as you do,
To ſee what is of God in ev'ry line
As if thoſe *writings* had been none of mine.
When GOD, by deſpicable *means* and *men*,
(As he to do is pleaſed now and then)
Speaks to a *King* or *Nation*, it doth carry
A ſhew of ſomewhat extraordinary
To be conſider'd on with ſerious heed,
And it importeth ſomewhat to ſucceed.
When waving men train'd up in learned Schools
He ſpeaks to them, by thoſe whom they count fools,
Makes others (as of old ſome Prophets were)
Actors in things that ſcandalous appear
To moſt Spectators, yea, ridiculous
To ſober men (as oft of late with us)
Rendring them *ſigns* unto their generation
Of what's to come; 'tis worth conſideration;
(Eſpecially when injuries and ſcorn
Are patiently with ſober ſtoutneſs born,
For conſcience ſake) and all men, truly wiſe
(Although ſuch *diſpenſations* fools deſpiſe)
Are deeply ſenſible, of what on thoſe
The ignorance and hate, of ſome impoſe,
To whom, it will be manifeſt ere long,
That, they have injur'd thoſe, to their own wrong.
If yet you know it not, now be it known
That, by the power which is on you beſtown
To be on all occaſions, whilſt you have it
Employed for his honour who firſt gave it)

You were intruſted, and inabled ſo
As you have been, not your own will to do;
Or, that you to exalt your ſelves above
Your Neighbours, GODS donations, might improve
Into ſuch an exorbitance of power
That, at your pleaſure, you might them devour,
Oppreſs your Brethren, and advantage them
VVho Adverſaries are to *you* and *him*:
For, they were given to preſerve their Peace
VVho, under you, in love and righteouſneſs
Deſire to live; the ſame *Faith* have profeſt,
And by *Uſurping Tyrants* are oppreſt;
VVhich *Grace* if you ſhall turn into oppreſſion
Or wantonneſs, will haſten your perdition;
Make many of your trueſt Friends grow ſad
And me, who of your welfare ſhould be glad,
Be forc'd my work to cloſe (in imitation
Of *Jeremiah*) with a *Lamentation.*
You will but give your foes juſt cauſe to laugh
To ſee you quarrelling for ſtraw and chaff
VVilſt they get opportunity to burn
Thoſe Granards down, whereby the precious corn
Might be preſerv'd, wherewith your bread of life,
May be ſupply'd, if you deſiſt from ſtrife.
VVho can aſſure you that the provocations
Whereby, now very many in both *Nations*,
Exaſperated are, will not afford
Fit opportunities by your diſcord
Some ſuch contrivances then to project
And proſecute, as prudence may ſuſpect?
For, though what Faction moves mad men to do
VVill ruine them at laſt, ſo 'twill you too.
VVhat, men who have good conſciences will ſhun
VVill by men without conſciences be done

VVhen

VVhen God ſhall let them looſe, or call together
All ſors of ſinners to correct each other.
'Tis likewiſe poſſible, that many things
Pretended cauſes of your quarrellings
If they were well examin'd, would be found
Meer ſcandals raiſed without real ground,
To make miſactings on both ſides appear
(By *Aggravations*) greater then they were.
For, in both *Nations*, there is ſuch a Rabble
(By their ill manners much more deſpicable
Then by their *Fortunes*) who, for ſervile ends,
In hope of profit, (or to make them friends
Of thoſe whom they ſought to exaſperate)
Did ſome miſactings much more aggravate
Then there was cauſe; and ſo, that which was bad
VVas by their falſhood, more offenſive made:
This, hath been kindling 'twixt you many years
A ſmothering Fire, which now to Blaze appears;
But hitherto theſe had not power to blow
The flame ſo high as they have rais'd it now:
For, GOD did but permit them for *probation*
And though it was of long continuation,
Hath ſo your wealth increas'd, that as 'twixt *Lot*
And *Abraham*, it now hath ſtrife begot.
GOD, *by his grace, direct you to a courſe*,
The *conſequent* thereof may not be worſe.
Your *force united* hath been heretofore
A terrour to the vaſſals of that *Whore*
VVhich rides the *Beaſt*: yea, often ſuch a dread
To her, when ſhe at higheſt bore her head
That, ſhe's inrag'd to ſee you have ſo long
Againſt her *Soceries* continu'd ſtrong;
Though to ſupplant you ſhe laid many a *Train*
Which had not then contrived been in vain,

Had

Had you been ſo divided as this day
You are, or as perhaps e're long, you may.
But *Unity* did make you ſo *compact*
A *Body*, that her *wiles* could not diſtract
Your prudent Counſels, neither from your courſe
Divert you, by her *cunning* joyn'd with *force*:
This, by *experience* found, ſhe doth begin
To work upon you by another *Gin*
Which will extend to many, far and near
Who deem they thereby unconcerned are:
For, they who fooliſhly, themſelves now flatter
That they by fiſhing in your troubled water
Shall get *Advantages*, will be bereaved
Of thoſe expectancies, now preconceived:
For, that which follows, be it whatſoere
Will further GODS deſignments, but not their;
And, though you may by folly, looſe your ends
She ſhall not bring to paſs, what ſhe intends.
If ſhe by this *Diviſion*, break your power
She thinks that ſhe ſhall eaſily devour
The *ſcatter'd Churches*, which in hazard lie
Within the limits of her Sov'raignty;
Then, thoſe that ſtronger are (though more remote)
Aſſoon as opportunities are got
To practice on them, by the force of *Arms*
Or, by the power of her beſotting *Charms*:
And if they take effects, her work is done,
Untill GODS *Counter-work* ſhall be begun,
Who, though mans working with him he expects,
Shall no advantage loſe by their defects
VVho give Advantages unto his Foes
By trifling that away which he beſtows,
To do him ſervice. But, they ſhall become
Partakers with *Apoſtates* in their doom.

That

That grand *Impoſtris* now reſolves to play
Diviſions, making all thoſe whom ſhe may,
Dance to her *Fiddle*; and to bring about
Her purpoſes, hath very little doubt:
For, as a waſted Candle when it ſinks
Into the greaſie ſocket (and there ſtinks)
Sends greater flaſhings forth, and blazeth more
A little while, then any time before;
So, ſhe doth now, with her whole force perſue
The miſchief ſhe hath long deſign'd for you;
And, not much wanting ſeemeth to compleat
That, whereupon her heart hath long been ſet:
For, to that end, were ſent forth before hand,
Her *Emiſſaries* into ev'ry land,
With *Diſpenſations* (as occaſion haps)
To make uſe of all courſes, *forms*, and *ſhapes*:
And theſe have into all *Societies*
All *Conſtitutions* and *Fraternities*,
(Divine or Civil) all Affairs, Relations,
And Intereſts, what ever, in both *Nations*,
Screw'd, ſuch a *party*, that, chief ſway they carry
In things divine, civil, and military;
So, that, as once it was prophanely ſaid,
Should GOD ſtand *neuter*, till her game were plaid,
She would prevail againſt you, at this time,
Becauſe, no aid ſhall be withheld from them
Who malice you, nor any furtherance
Her *power* and ſinking *Throne* to readvance
Which *Antichriſts* confederates can add,
Or, from prophaneſt perſons may be had.
Be therefore heedful that by your diſſention
You make not ſeizable her ill intention
By truſting to the Complements of thoſe
Who are her *vaſſals*, and your ſecret foes,

And (as you, oft do) *ſpeak fair*, but to deceive
That they without ſuſpicion may contrive
Your whole deſtruction, and recover power
To re-enlarge their *Babylonian Tower.*
Which, is this day as truly their deſign,
As thoſe thoughts, whereon, now I think, are mine.
Bleſt let them be who ſeriouſly endeavour,
To reconcile you; *curſed, they who ſever*
Whom GOD hath joyned; *For, no outward curſe*
To any can befall, that will be worſe
Then that which will in likelihood betide
To theſe two Nations if they long divide;
But, they who of the breach moſt guilty are
The greateſt burthen of that curſe ſhall bear.
I am no Perſon who confederates
With *home-bred male-contents*, or *Forraign ſtates*
Either to get revenge for wrongs received
Or that ſome gain may be thereby derived
Unto my ſelf: For, whatſoere it be,
That which beſt pleaſeth GOD, beſt pleaſeth me;
And having no deſignments of mine own
Can wait with patience till his will be ſhown.
I, being one who having oft fore-ſeen,
And fore-told things that have fulfilled been,
Endeav'ring to prevent the proſecutions,
Of wicked actions and raſh Reſolutions,
Am by a power which I dare not oppoſe
Once more ſtir'd up, to preadmoniſh thoſe
(As heretofore) who now ſeem ruſhing on
In that *Career*, as other men have done,
Which tendeth unto that end which befell
To thoſe, who ſleighted, what I did fore-tell:
And, I to ſpeak again muſt not forbear;
Vouchſafe therefore to me a patient ear,

Be

Be wary, that your *Avarice* and Pride,
Prove not to be a motive to divide
At this time, though when you divided laſt
Your likely hazards were ſoon over-paſt,
And plagues remov'd ere any penitence
Had teſtifi'd remorce for your offence,
Leſt, greater evils follow, and the trouble
Removed then, returns upon you double,
For, *Nations* to expoſe to wars unjuſt
Meerly to ſatisfie a *private Luſt*,
And thoſe inforce the greateſt weight to bear,
Who no way guilty of tranſgreſſing are
Of that which in a *War* ingages them,
Is queſtionleſs, a *ſanguinary crime*
From which, no temporary *priviledge*
Can vindicate, before a *Righteous Judge*:
But, it will bring down Vengeance in due ſeaſon
From him whoſe *Juſtice* cannot be call'd *treaſon*
Although your *High Prieſts*, and ſome others too,
The boldneſs may aſſume to term it ſo.
If wrongs be done, let all good means be us'd
To judge between th' Accuſer and Accus'd
E're ſentence paſs; and do not then prolong
Due recompence to them who have had wrong;
Leſt by delaying what you ſhould reſtore,
Inſtead of righting him, you wrong him more.
Ere *battail* you begin, let peace be offer'd,
Accept a good *expedient*, when 'tis proffer'd.
Remit ſmall faults where you find *penitence*:
Upon the ſame terms, let the great'ſt offence
Be pardoned alſo, when the perpetration
Of wrong, exceeds all means of expiation;
In that, you'l imitate the King of heaven
Who often hath ſuch *Crimes* to you forgiven.

Make not the *Sword* your Umpier, till you ſee
A remedy, no other way can be.
Your juſt Rights to preſerve, do what you can,
But, fight not to inſlave another man;
Nor venture your own Countries to inflame
That you may get a fruitleſs aiery fame;
Much leſs to graſp a *power*, which when acquir'd
Will in your hands, be like *Granados* fir'd;
Yet, to avoid the miſchief and the Curſe
Of *War*, make not a Peace that ſhall be worſe.
Nor when you are at reſt provoke his wrath
Who, quietneſs to you vouchſafed hath,
By cheating them of their juſt expectations
Who truly wiſh the welfare of both *Nations*,
Adventuring their perſons and eſtates,
To ſave what to your *intereſt* relates;
And then intruſted you with their defence,
Thereby, but as a *ſecond conſequence.*
If you would keep Rebellious men in awe,
To ev'ry one his *birth-right* due by Law
Preſerve impartially; and unto none
Deny that which is due to ev'ry one;
Leſt, whilſt abroad ingaged you become
In warfare, there may be worſe fraies at home:
For, that *Allegiance* which is in all Lands
'Twixt *Prince* and *People*, upon two feet ſtands,
So, that if th' one fails in what it ſhould do,
In equity, ſo will the other, too;
Men who are much oppreſſed againſt reaſon,
Will not much fear to act what you call *Treaſon*;
And, then, from queſtioning, on whom there lies
The greateſt guilt; ſmall profit can ariſe.
Which way ſoever, therefore, GOD ſhall daigne
To make you Friends, and give you *Reſt* again,

With

With moderation, and with Juſtice uſe
That *Mercy*; for if you the ſame abuſe
This, without queſtion, will enſue thereon;
Both, ſhall one way or other be undone.
The *conquer'd* ſhall inſlaved be; and they
Who conquer, be made ſlaves another way.
Make not your *Reſt* to be a *ſnare* or *Stale*
As Fowlers do, to cath Birds there withall.
Nor means, your ſelves with ſuch vaſt power to arm,
As helps not ſo much, to do *good*, as *harm*;
For GOD will heed it, and you ſhall be caught
Ev'n in thoſe Traps, which your own hands have
And as old *Rome* was you ſhal be at length (wrought,
Orewhelm'd and deſtroy'd, by your *own ſtrength.*

To mine own Countrymen, I'le write or ſay
Nought at this time, which any juſtly may
Apply to them alone; leſt, ſome once more
May terme it ſcandalous as heretofore,
Or call me *Libeller*, for being bold
To tell them *Truths* (although in ſeaſon told.)
I, Have, ſo often in particular
And ſo long, time been their *Remembrancer*
With ſmall regard (except from ſuch as do
Love *ſimple Truth*, and ſuffer for it too)
That, I to them, will nothing mention here,
Save that in which, an equal part to bear
Both *Nations* may be ſaid, without my blame;
Becauſe, thereby, I ſomewhat hopeful am
To raiſe thence an *expedient* to eſcape
The being caught again, in my old *Trap.*
But I'le apart, a word or two expreſs
To our *Dutch Neighbours* in true friendlineſs.

Remember what of old the *Engliſh Nation*
Hath been to you; and with how much compaſſion

They, your Protection timely undertook
When you extreamly by the *Spaniſh yoke*
Oppreſſed lay; and whether the purſuing
Of thoſe things which are at this preſent doing,
May not at laſt reduce you back to that
Deplor'd condition, or a worſe eſtate;
And bring you once again, inſlav'd to lie
Beneath ſuch an unbounded *Monarchy*
As you abhor: Your *Senators* are wiſe,
They in their heads, I know do bear their eyes
And, if they be not hoodwinckt, need by none
Be minded, what ſhould be conſider'd on:
Yet, ſince but men, let them not be offended
With what is by a *ſtranger* recommended
Unto their ſerious heed, and let my *caution*
Be acceptable unto your whole *Nation.*
Conſider, whether all they who pretend
Your *Country*, *Cauſe*, and *Intr'ſt* to befriend
May not more complemental prove then real,
When time ſhall bring their Friendſhip to a tryal,
And be as falſe to you, as you have ſeen
Moſt *States* and *Princes*, often to have been
Unto each other, though aly'd by *blood*,
By *Aides* in times of need, *Leagues*, *neighbourhood*,
And all ingagements whatſoere, which might
Deviſed be, them, firmly to unite.
Think, whether ſuch have not a *party* now
Among you, which as things to ripeneſs grow,
Will help improve them, to ſet up a *power*
Tending to their advantage more then your:
Yea, whether, you already may not ſee,
That, ſome to ſuch a purpoſe, active be,
This day among you; and, take timely heed,
That, what you would prevent, may not ſucceed.

Ill

Ill words corrupt good manners; and I hear
That, you no ſcurrile language do forbear
VVhich either heighten may the indignation
And fury kindled in our *Engliſh Nation*,
Or, make them to be hated of your own;
As if you wholly reſolute were grown,
So to *divide both*, that by no endeaver,
They might be reconcil'd again, for ever.
This fault, which to the *vulgar* I impute
VVill queſtionleſs produce a poiſonous fruit,
And, therefore, though I truly may confeſs
My *Countrymen* have not offended leſs,
In that kind (and may peradventure take
Occaſion from theſe *Lines*, a change to make
Within themſelves) I, heartily intreat
Both you and them, his love to imitate
VVhoſe doctrines we profeſs, and bridle more
Their rude tongues, then they have done heretofore
That, from good words, there may at laſt proceed,
True *reconcilement* both in *Word* and *Deed*.
Of one thing more, put you in mind I would
(VVhich now to your remembrance bring I ſhould)
VVere I not hopeful you oft minde it ſo,
As it becomes you, and repent it too,
And that, we ſhall give mutual ſatisfaction
For ev'ry ſcandal and injurious action,
On either charged, for which, to make even
'Tis in our power; the reſt muſt be forgiven.

Lord GOD, vouchſafe thy mercy to theſe Lands
And, if with thy good pleaſure it now ſtands,
The Plagues for their demerits due, adjourn,
That Peace *with* Grace *united may return*
Before the madneſs of this Generation
Hath fruſtrated their means of preſervation.

By

By Judgments, *and by* Mercies *interwove,*
By chaſtiſements in anger and in love
By threatnings and by gentile invitations,
Thou, to reclaim us from prevarications
Haſt oft aſſáied; adding unto theſe
Whiſperings in ſecret to our conſciences;
Spoke to our ears by men, *unto our eyes*
By Apparitions *and by* Prodigies:
Yea, whilſt I'm writing this, there doth appear
A Blazing Star within our hemiſphere,
Aſwell unto our neighbours as to us
Made viſible: And wherefore Glares it thus
With an Aſpect ſo dreadful at this time,
But, to point at, and forwarn us and them
Of ſome approrahing miſchief, whereof heed
Is to be taken by us, with all ſpeed.
Lord, let us not, ſtill obſtinate remain
Rendring (as heretofore) all quite in vain,
That's ſeen, *or* ſaid, *or* done, *till none for ever*
By Word, *or* Deed, *our ſafety ſhall endeaver.*

That time is not yet come; I'le ſpend therefore
In hope of good ſucceſs, a few words more;
And, look to be excus'd if I ſhall thrice,
VVrite that, which I have writ already twice;
For, neither can hard flints or knotty blocks
Be ſhap'd without reiterated ſtrokes.
Why ſhould you quarrel? what are now your wants,
But, *Grace* and *Faith* to uſe well what GOD grants?
The World is wide enough, the Seas have room
Sufficient for your Ships to go and come:
Expedieuts will be found which may procure
An honourable peace that will endure
VVithout a diſadvantage unto either
If to make proof thereof you joyn together.

Impa-

Impartial *Juſtice*, brotherly compaſſion
Love, meekneſs, piety, humiliation
Faith, prayer, penitence, with ſuch like things
Are thoſe, whence wealth, and peace, and honour
To them, who will perſwaded be to do (ſprings
To others, as they would be done unto;
As jealous to redreſs a neighbours wrongs
As in that which to their own eaſe belongs;
As forward, an *oppreſſed* man to hear
As cruel *Tyrants* to afflict him are;
And could forbear intruding on GODS right
A ſetled peace thereby enjoy they might,
Without fear; yea, without a juſt ſuſpicion
Of Treaſons, Inſurrections or Sedition:
And, they whom you diſtruſt, will be more true
Then they, in whom you truſt, ſhall be to you,
If you endeaver to contract a *peace*
And keep it, by uuſeigned righteouſneſs:
Although ſuch *mediums* are but ſcoffed at
Or ſleighted, by moſt *Miniſters* of *State.*
But, ſuch a *Bleſſing*, never can be got
Or kept, by that whereon moſt Nations dote.
The conſtitution of whoſe Governments
Are made according to ſuch *preſidents*
As *Jeroboam* left, and loſt thereby
That *Kingdom* which on his poſterity,
Should have been fixt, had he not counſel took
From *fleſh* and *blood*, and Gods advice forſook.
Not thoſe men, whoſe Advantages are leaſt,
Or moſt, ſhall thrive; but, they who uſe them beſt;
Make GOD alone their *Refuge*, and contend
That *curſed ſtrife*, in bleſſed peace may end.
'Tis not your carnal policies, or forces,
Your Forts, Ships, Armies, Guards of men & horſes;
Your fair pretending what was never ment,
Your heavy *Taxes* beyond preſident,

Your flattering *Paraſites* or your *Buffoones*,
Your roaring *Hectors*, and your *Pantaloones*,
Or Oaths inforced, or great Brags and lies,
Nor their complyings whoſe Hypocriſies
Are much depended on, that will effect
Thoſe Conqueſts and thoſe Triumphs they expect
Who boaſt before their Armour is put off,
And, at the weapons of the ſpirit ſcoff:
For, what by *vanity* may be obtained
Shall thereby, be devour'd aſſoon as gained.
You have betwixt you (as imply'd before)
Half of all *Forraign Tradings*, if not more.
Your many *Manufactures*, are become
Staple commodities, that bring you home
Three times as much in value ev'ry year
As thoſe things, which among you growing are
Amounted to unwrought; and you are grown
As rich in Forraign wares as in your own.
The *Seas* have been your *Fiſh ponds*, and afford
Enough to make both rich, could you accord
And both, alike were frugal. Means of *Trade*
Is in a thouſand places to be had,
Which to imploy you will ſufficient be,
When you like *Chriſtian Brethren* ſhall agree,
Or, but like *moral men*; nay, if but ſo
As many *Infidels*, and ſome Beaſts do;
And, GOD and Natures Laws, would you direct
Aright, if, them, you did not wilfully neglect,
Make your *own Will* a Law, and were inclin'd
To that, which hath corrupted all *Mankinde*
Rendring, what for mans real weal was given
The greateſt outward Plague on this ſide heaven.
So wilfully purſuing your own wayes
For your ſelf-ends; that he who doth not praiſe
Your folly, or with ſilence paſs it by,
Is thought no *Friend*, if not an *enemy*,

And

And, to reprove *Vice* is become a Crime
Judg'd Capital among you at this time.
If you conſider theſe things as you ought,
(And ſhall not be diſpleas'd to hear them brought
Thus bluntly to remembrance) I have hope
I may ſtill ſcape the *Gollows* and the Rope
For ſpeaking Truths in ſeaſon, unto them
Who, their well-willers cauleſly condemn;
And, from their *Native Countries*, baniſh thoſe
For whoſe ſakes, GOD hath kept them from their
Waiting with *long-long-ſuffering*, when to him (foes,
They will return, that, he may turn to them.
This you may do; And I have hope of it:
For, GOD is reſident among you, yet.
His *Candl ſtieks* are not from you removed;
Within your *Borders*, of his beſt beloved
Are many thouſands, for whoſe ſake, he hath
Remembred *Mercy*, in his hotteſt *wrath*.
Good Laws you have; ſome, likewiſe, who profeſs
And practiſe them, in *truth* and *righteouſneſs*
Though from your *firſt Loves*, you are fallen much
And, your defects are at this preſent, ſuch
As in the ſeven *Aſian Churches* were
When firſt the *Myſtery* was hatching there
Which now ore-ſpreads the world: you have not that
Comply'd with, but, the ſame abominate;
And therefore, that you may, return to him
GOD hath premoniſh'd you as he did them,
Expecting that you better ſhould improve
Then heretofore, his patience and his love,
Leſt elſe, you ſpeedily may be bereft
As they were, of what, yet appeareth left.
A *moral Charity* retains a place
Among you, though grown colder then it was.
You have a *form of GODlineſs*, whereon
If you depended not as you have done,

That, which *eſſential is*, would more have been
Improved, and the *power*, thereof more ſeen.
Among your many *Vices*, blended are
Some *Vertues*, which, if you would take more care
To cheriſh, God would ſuch aſſiſtance give
That they ſhould, for the future, better thrive.
Though you have multiply'd prevarications
By many carnal, groſs abominations,
And, are with *Jezabel* (that Sorcereſſe)
(Who counterfeits herſelf a *Propheteſſe*)
Open Confederates; ſome of you hate
Her *Hereſies*, and *their*, who imitate
The *Nicholaitans*: God, now therefore
Hanges forth to you a *Flag of Truce*, once more,
(Into a *Comet* form'd) and ſets it there
Where, it, at one view, may to both appear;
That you might ſpeedily and joyntly, do
Through *Fear*, that which *Love* could not win you to.
For, though the *Wiſards* of preceding Ages
And, ſome now deem'd no *deſpicable Sages*,
Think theſe prodgious *Meteors* called Stars
Are conſtituted of ſuch *Characters*
And *ſhapes*, as do undoubtingly fore-ſhew
What things particularly will enſuce,
(Becauſe ſuch *conſequents* have often been
Obſerved, they are much deceiv'd therein.)
There's no ſuch vertue proper to their natures;
For, they are only ſerviceable creatures
Employ'd by *Providence*, to ſuch an end
As we by *fixed Beacons* do intend,
When an *Invaſion's* threatned; They declare
In general, that *foes* approaching are;
Stir up the *Nation* to a timely heed
But, who their Foes are, what *plagues* will ſucceed,
How long they will continue; upon whom
They firſt will ſeize; at what time, they will come;

Or

Or ſuch like things by them we cannot know;
For, they no more then *Beacons* can fore-ſhow.
So, this late *Exhalation* doth portend
Some *Judgment* on offenders will deſcend
Ere long, to make them watchful, and prepare
To do thoſe duties which expected are;
But, in particular preſignifies
Nor *this*, nor *that*; nor any terrifies
Who more deſires to know, how by GODS grace,
To *do his will*, then *what will come to paſs*.
He that is ſo affected, ſeldom fears
The influence of *Comets*, or of *Stars*;
Whereas, they who in folly are benighted
Oft, with a harmleſs *Glow-worm* are affrighted.
Thus far, my mind I have once more expreſt
And hopeful am, ere long to be at reſt
From all my Labours; for, my life, almoſt,
To bring this ſeaſonably forth, it coſt.
But, ſome perhaps will now ſay, *what is he*
That your *Remembrancer* preſumes to be?
To thoſe, I make this anſwer; I am one
Who ſtands inſtead of ſuch a *Block* or *Stone*,
As *Charity* did ſet up heretofore
By high-way ſides, and ſomtime at each door,
To ſave men from the violent approaches
Of drunken Horſe-men, Waggons, Carts & Coaches,
And in that ſervice, often are abuſed (bruiſed;
Curſt, broken, crackt, hackt, cut, flaſht, knockt, and
By thoſe, who ſtumbling on them, heedleſs are
To what good purpoſe they were fixed there.
And, if this be my Lot, I as I may,
Will bear it, as I have done till this day.
For, that which follies hath to many ſeem'd
Hath by much wiſer men, been well eſteem'd:
And, I deſpare not, though confuſed noiſes
Should at this time drown and confound the voices

Of ſober men: For, when the raging *water*
Doth loudeſt roar; *winds*, make the tacklings clatter,
Ruffle the ſails, and keep the greateſt buſtle,
The *ſtorm* is peirced by the *Boat-ſwains* whiſtle;
So that all heedful *Mariners*, thereby
Perceive whereto their hands they ſhould apply.
So, likewiſe, though the Rumor of that *War*
Which many hope for, and as many fear,
With other ſuch confuſions, as our ſad
Diſtractions at this preſent thereto add,
Will make theſe *Lines*, a while, of ſmall regard
With many, and with difficulty heard;
They ſhall, ere long, by ſome, with good reſpect
Be entertain'd, and have good effect;
For, dayes will come wherein, that, ſhall from them
Be eccho'd forth, which all will not contemn;
And, from whence, at the laſt, a *Voice* will come
That ſhall out-ſound the ratling of a *Drum*;
Yet fright no ſoul but that mans, who depends
On *carnal weapons*, and hath *carnal ends*.

Præcautiones ænigmaicæ per omnes perſonas ac terminationes, Modi Imperativi declinatæ, numero ſingulari & plurali.

Cave M B R, & E D.	Cavete V.
Caveto A, Caveto B.	Cavetote A.
Caveat P. P. P. P. & P.	Caveant O.

Jam qui rident Ha, ha, he,
Mox clamabunt. Heu, Vah, Væ.

Caveamus ergo, ac Amemus, ni perimus.

A COROLLARY.

Some think, I, an *Apology* may need
For daring thus to bid my Friends take heed;

And,

And, ſo perhaps I may; For, not long ſince,
I ſuffer'd for as blamleſs an offence;
And, heretofore, informed was of ONE,
Who ſaid; that to be totally undone
Much leſs diſpleaſe him would, then if that he
Should from undoing, be preſerv'd by me;
And, ſhortly after (with no little ſhame)
That, which he might have ſcapt, upon him came.
I hope they wiſer are, whom, to *take heed*
I now adviſe and that they'l better ſpeed.
What e're ſucceds; *Praiſe* will to GOD belong,
And of the *Saints*, this ſhall be then the Song.

A Hallelujah, *alluding to the* 150 Pſalm.

Come praiſe the LORD, come praiſe him
Where Saints aſſembled are,
As hee's Almighty praiſe him
His Righteouſneſs declare.
In his excellings praiſe him
With Trumpet and with Flute,
With Harp and Pſaltery praiſe him,
With Viol and with Lute,
Let nothing that can praiſe him
Unactive be; or mute.

Upon the Timbrel praiſe him
In ſongs his praiſe advance;
Upon the Organs praiſe him
And praiſe him in the Dance;
On tingling Symbals praiſe him
That, make the loudeſt noiſe
And let each crature praiſe him
That ſenſe or breath enjoys,
Yea, let privations praiſe him
Although they have no voices.

The

The Myſtical ſenſe *of what is literal expreſſ'd by the* Metaphorical *and Allegorical contexture of the proceeding Hymn, in the Original Text, according to the Authors underſtanding thereof, is as followes.*

BY the *Sanctuary* is meant the Congregations of the *Saints*. By the *Firmament of Gods power*, the unchangeableneſs of his Almightineſs. By his *mighty acts*, his unreſiſtible Juſtice. By his *excellent greatneſs*, his Mercy, which is ſaid to be over all his works, and his moſt excellent Attribute. By the *Trumpet* or *Flute*, we are exhorted to praiſe him in our martial expeditions. By the *Pſaltry* and *Harpe*, in our ſpiritual rejoicings. By the *Viol* and *Lute* in our corporeal and civil recreations. By the *Timbrel* in thoſe actions which are of a ſpiritual and natural mixture. By the *Dance* in all thoſe things wherein we move together, and counteract apart, by deeds, words, and diſſenting opinions; for in a *Dance*, are various *motions*, ſidings, turnings, returnings, and movings all one way. By *Tenſtringed Inſtruments* and the *Organ*, the faculties of our ſouls, and the members of our bodies. By *Cymbals*, and *loud Cymbals*, the internal breathings, and external ejaculations of the heart and voice in prayer and praiſing God. The laſt two lines of both the foregoing *Stanza's*, conſiſting of ten a piece are but a Supplement to my *Paraphraſe* of the 150 Pſalm, and not found in the Original. This is in brief my private judgment, not totally excluding the Senſe and Interpretation of other pious men.

FINIS.

1666.

Sigh for the Pitchers.

[Hazlitt, No. 91.]

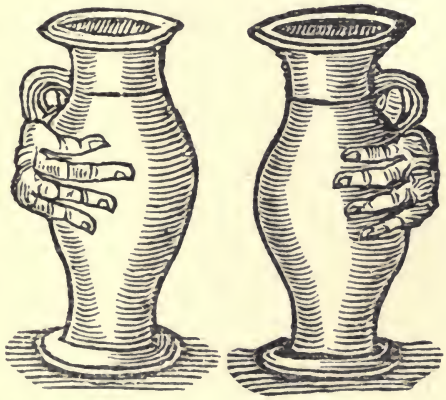
Sigh for the Pitchers:

Breathed out in a Perſonal *Contribution*
TO THE
NATIONAL HUMILIATION
the laſt of *May*, 1666.
In the Cities of *London* and *Weſtminſter*,
UPON
The near approaching ENGAGEMENT
Then expected,
Between the *Engliſh* and *Dutch* Navies.

Wherewith are complicated ſuch *Muſings* as were occaſioned by a Report of their *Actual Engagement*; and by obſerving the Publike Rejoycing whilſt this was preparing by the Author

GEORGE WITHER.

Hold, *If ye knock, ye are broke.* Hold.
Unleſs God prevent.



Imprinted in the ſad year expreſſed in this ſeaſonable
CHRONOGRAM
LorD haVe MerCIe Vpon Vs.
MDCLXVI.

To the Engliſh Nation, *and to every* Individual Perſon *within theſe* Brittiſh Iſles, Geo. Wither, *wiſhes that* Grace, Peace, *and* Love *in CHRIST JESUS, which by an unfeigned* Humiliation, *may reconcile us all to GOD; Unite us by an indiſſolvable Band of* Charity, *to each other; and in a Chriſtian Amity, withall Nations through the world.*

MY *Sighs* concern you all, throughout this *Nati-*
Who are this day, in true *Humiliation (on*
To ſeek the face of GOD; For, we make *One*
Of thoſe *two Pitchers* whom I do bemone:
And, unto whom (then fearing much their breaking,
When firſt I ſaw *War preparations* making)
I ſent a *Trumpet*, both with an Intent
And hope, that which was feared, to prevent;
Which, failing my good purpoſe to produce,
I ſend this now, to mediate a Truce;
For, who can tell, but that my words may have
Such Iſſue now, as heretofore GOD gave
Unto a *private-womans* when ſhe ſpoke
For *Abel*, what effect in ſeaſon took?
So may it proſper as I am ſincere
In that, Which I have *Superſcribed* here;
And, let my Foes on earth, be ſtill as many
As there are men, if I wiſh ill to any;
Or, am not pleaſd that all ſhould live and die
As happy, both in Life and Death as I
Who ſhall not, by *a final Wilfulneſs*,
Deprive themſelves of what they might poſſeſs;
And ſlander GOD, as *cauſe Original*
Of that, which doth amiſs to them befal.
For, though, not few, my Adverſaries be
Or ſuch, as, yet, bear no good will to me,

I, ev'n for that cauſe, am in love, their debter;
For, him, who loves his Foes, GOD, loves the better:
Yea, having partly been, in my diſtreſs
Relievd by ſome few, who, do naytheleſs
Seem ſtill my Enemies; it, makes me more,
Love GOD, and all *Mankinde*, then heretofore.
A time is come, in which, it is our turn
Both *altogether*, and *apart to mourn:*
Thoſe *General Calamities* befal
Which, for a *general Repentance* call,
And, for *particular Humiliation*,
In order to a *publick Reformation*,
From which, at preſent, are excepted none;
No, not the King, who ſitteth on the Throne:
For, that which is in *Cottages* begun
Will ſeize the *Pallace*, ere the *Round* is run,
If GOD in mercy, anſwer not our hope,
And, to our ſins and fears, vouchſafe a Stop.
To that end, though this be not what I would
Or, ſhould contribute, it is what I could
And, may now, be as uſefully expreſt,
As what more artificially is dreſt:
Yea, (though it be, that onely) in effect,
Which I have oft preferd without reſpect,
This, ſeems a very ſeaſonable time,
To greet you, with a *Reaſonable Rime.*
Accept it therefore, and be not offended
With what is conſcientiouſly intended.
GOD, who from us doth *Trifles* oft receive,
Requires of none, more then he hath to give:
And, if you ſhall accept what's in my powr
He, will of that accept, which is in your;
For, all that is contributed, by this,
Worth your acceptance, is not *mine*, but his.

Sighs

Sighs for the Pitchers.

Breathd out, in a *Perſonal Contribution* to the *National Humiliation*, formally begun in the Cities of *London* and *Weſtminſter*, the laſt of *May*, 1666.

'*Such is GODS gratiouſneſs, that, whereſoever*
'*He finds a* Willingneſs *joynd with* endeavour
To pleaſe or to appeaſe him, though but ſmall,
(And in it ſelf worth no reſpect at all)
He doth accept it: But, it is not ſo
With men, *what er'e we* mean, *or* ſay, *or* do.
For, moſt ſo pettiſh are; that ev'n with that
Which to their own well-being *doth relate,*
They quarrel; and as much offended are
With what, unto their own particular
Hath no relation, as to any thing
Which may to them a diſadvantage bring.
Yea, ſo inclind are, to be diſcontent
With Actions, *and with* words indifferent,
That how to fit all humors no man knows
What ere he writes, be it in Verſe *or* Proſe.
Some, are beſt pleaſd with this, *and ſome with* that,
With nothing ſome; or, with we know not what,
Except with that, (and in their own mode dreſt)
Whereby their Single Fancies *are expreſt.*
If, I may freely, Truth *declare in either,*
To me, it is indifferent in whether:
Verſe *cannot be ſo juſtly termd unholy*
As they, who think ſo, may be chargd with folly.
The Libertie, I therefore, at this time,
Reſume, to vent my mind in Verſe *and* Rime

As

As heretofore without an affectation
Of what, is this day, with moſt men in faſhion;
And, what I purpoſe to contribute now,
Shall be ſuch private Sighings *as I owe*
To Publick ſorrowings; *not ſuch, as may,*
Without true ſenſe thereof, be puft away.
I offer not, now Cures *are to be done,*
That, which will prove no better then Herb-John
Or Chipps *in broth; nor, when provide I ſhould*
Apparel to preſerve my Friend from cold,
Bring them ſuch thin ſleight Garments, as are neither
Good Silk *or* Cloth, *but* Bawbles *patcht together,*
Lace, Points and Ribbands: Nor, to feed them, ſet
A platter full of Sawces *without* meat,
Or, with ſo little, and ſo trimd about
With Kickſhawes, *that they cannot pick it out:*
Nor give the Sick, *when they for health endeavor,*
Such Traſh, *as may beget a* mortal Feaver;
Nor Healing Plaſters, *when I do perceive*
The Patient *rather needs a* Corroſive:
Nor, is there ought improper to that end,
For which, Humiliations *we pretend*
In that, which I in words have added here:
Either peruſe it therefore, or, give ear.

BEfore a *Storm* is actually begun,
Or, Symptoms of it, in the Skies appear;
Both Birds and Beaſts, for ſhelter fly and run,
To ſcape the Dangers, then approaching near.
To what theſe are by *Senſe* inclind, in ſeaſon,
Men are aſſiſted (for their preſervations)
By Strong Impulſes, both of *Grace* and *Reaſon,*
Till they neglect, or ſleight thoſe Inclinations.

And,

And to the *Publick ſafety*, every one
Owes what may poſſibly by him be done:
For, there's a *Portion* due from him that's poor,
Though from the Rich, there is expected more.
2. I had ſome education in the *Schools*,
But my beſt *Teachings*, came another way,
And, neither to the *wiſeſt*, or *meer Fools*,
Is that intended which I have to ſay.
My *Muſe* is to a midling-temper fitted,
What ſuits with their capacities to write
Who, (not much under or much over witted)
More in the *Matter*, then the *Words* delight.
By that means, when with *Trifles* I begin,
Things uſeful, are oft, thereby Skrewed in,
Which peradventure, had not elſe been ſought,
Where, they appeard more likely to be taught:
What I but to one end, at firſt intended,
Occaſions many *Cautions*, ere 'tis ended.
So, ſometimes, twenty buſineſſes are done,
By him, who went from home, to do but one.
3. Sometimes too, by what in this mode is hinted,
(On ſleight occaſions in a Vulgar Strain)
Such Notions have been in the heart imprinted
As were more plauſibly expreſt in vain:
Yea, otherwhile, a few *plain words*, in ſeaſon,
Experimentally in *private* ſpoke,
More operate with *Sanctified Reaſon*,
(And of what they import, more heed is took)
Then is (although more glorioufly arayd)
Of what's but *formally*, in *publick* ſaid.
Now therefore, I contribute thus, alone,
To what was this day, publickly begun.
But, ſtay! what Pannick fear hath ſeizd this *Nation*
That, they who Triumphd but one day ago,
Aſſume

Aſſume the Poſtures of *Humiliation*,
And *Faſt* and *Pray*, at leaſt, pretend thereto?
Their Jollitie is at a ſuddain pauſe,
And to the Temples, they begin to flock;
God make th' effect, as real as the cauſe,
That, him with formal ſhowes we do not mock,
Leſt Plagues increaſe, and when of what is better,
We are in hope, our fears grow dayly greater:
For, till our ſins are heartily repented,
By Faſts and Prayers, *Plagues* are not prevented.
5. Moſt, dedicated this moneths firſt *Aurora*
To their own fleſhly Luſts; and ſpent the day
In ſacrificing to the Strumpet *Flora*,
Which was by ſome employd another way,
Perhaps though not *Prophane*, more *ſuperſtitious*
Then holy: for, all is not ſanctifide
That is not vulgarly reputed vitious;
Nor all unholy, which will not abide
A *Sanctuary-Teſt*: But, ſomwhat hath
Doubtleſs, been acted which provokes Gods wrath
Againſt our *Nation*, ſince this Month begun,
That brings us on our knees, before 'tis done.
6. Our *Safety*, *Peace* and *Glory* lie at ſtake;
And, we are forced ſuch a Game to play,
As makes us tremble, and our hearts to ake
Twixt hope and fear of that which follow may:
Ev'n they, who lately fooliſhly did boaſt,
And with proud Vaunts and ſcorns contemn their Foes,
Do find, that Recknings made without their hoaſt,
Ariſe to more then they did preſuppoſe.
Of Foes without them, their regard was ſmall;
Of thoſe within them, leſs, or none at all:
But, now, to be aſſaulted, they begin
With outward perils, and with fears within.

7. Be-

7. Beyond reteating we ingaged are
With *forraign enemies*; and not quite free
From *Factions*, threatning an *inteſtine* War,
If our Preſumings unſucceſsfull be.
As *foes* do multiply, ſo, *friends* grow fewer;
And, in thoſe few, there is but little truſt:
For, none can in another be ſecure
Who, to himſelf is neither kind nor juſt.
War is begun; the *Peſtilence* doth ſpread;
And, though of *Dearth* we feel but little dread,
They, by whoſe Labours, *plenty* was increaſt,
Are by a waſting *Poverty* oppreſt.
8. The Rich are diſcontent, the Poor much grievd:
The firſt have ſmall hope to be better pleaſd;
The laſt as little hope to be relievd,
And moſt men are grown ſtupidly diſeaſd.
Men with *Ill tidings* in all places meet,
Bewailing loſs of *Goods*, or want of *Trade:*
All day they hear complainings in the ſtreet;
All night, they and their Families are ſad.
Hereof, they upon others lay the blame
Who have been chief deſervers of the ſame:
Moſt, apprehend a general Diſtreſs,
But, no man knows which way to make it leſs.
2. They, who ſhould *act*, or *mediate* at leaſt,
Some courſe to ſtop the fury of the Current,
Finde, it will moſt advance their Intereſt,
To be at this time Fiſhing in the *Torrent.*
They, who have now moſt cauſe, leaſt frighted be:
Thoſe few alone, who with a filial fear
And Chriſtian hope, Gods purpoſes foreſee,
Submiſſive to his *Diſpenſations* are:
The reſt are active ſtill, in their own mode,
As if in their own power their ſafety ſtood;

Or, that it might be wrought, by their own hand,
If (as twas once ſaid) *GOD would Neuter ſtand.*
16. For our defence, a *Naval preparation*
Is made, as ſtrong, as ever heretofore
In any Age, was modeld by this Nation;
Yea, ſtronger much, though not in number more.
And, if they who thereof have management,
Shall not thereon (as if it could not fail)
Or, in *themſelves*, be over-confident,
It may againſt our ableſt Foes prevail:
But, not unleſs, we timely lay aſide
Our *malice*, our *profaneſs*, and our *pride*,
Which by the *Lord of hoſts*, are ſo abhord,
That, they deſtroy more, then both *fire* and *ſword*.
11. In *mournings*, we ſo little do delight,
That, whatſoever ſad event befals,
Which to *humiliation* doth invite,
It ſeldom ſuperſedes our *Feſtivals*.
A *Faſt* therefore, ſo near a *Feaſt* begins,
To moderate our *Mirth*, and make us minde
A true and ſpeedy mourning for thoſe ſins
Whereto we have been, and are ſtill inclinde.
A change of *Feaſts* to *faſtings* threatned was,
Which is within a little come to paſs;
And, that, may peradventure be effected
Which we moſt fear, when it is leaſt expected.
12. Hereof the *Civil powers* having ſenſe,
And, fearing what might probably befal,
Unleſs, we ſtrengthned are by *Providence*
Much more, then by their *moving wooden-wall*;
They lately ſummond us by *Proclamations*
To *meet*, and on the laſt of *May* begin
In our *head-Cities*, ſuch *Humiliations*
As may declare a true Remorſe for ſin.

Early

Early that *morning*, likewiſe, left we might
Their *ſummons*, either then forget, or ſlight,
GOD, ſeconded their *Act*, and from our beds
With Peals of Thunders, raiſd our drowzie heads.

13. If I was not deceivd, five hours together
That *Summons* laſted, (with few Intervals)
Made ſignal by Rain, Lightning, Stormy weather,
And Thunderbolts, which pierced through ſtone-wals.
It brake and melted Bells; conſumd a Steeple;
Scard Fowls and Beaſts, yea, and afraid did make
Even them, among thoſe unrelenting People,
Who, heed of nought but *ſmart* and *noiſe* will take;
And in ſecurity again ſleep on
Aſſoon as ere the *pain* or *noiſe* is gone.
Alas! what horrours will ſuch men confound,
When they ſhall hear the *ſeventh Trumpet* ſound?

14. I did obey this *Call*; and knowing too,
That in the *common peace*, mine doth conſiſt,
In meekneſs, I prepard my heart, to do
What might ſecure the *common Intereſt*.
The *beſt* have failings, and the *worſt* have more;
Though therefore they oft erre, who are in powre,
With their defects, we muſt our own deplore:
For oftentimes *their faults* take root from *our*.
King *Davids* crime ſprung from the *Peoples* ſin;
For *his* offence, a Plague on *them* broke in:
Thus, to each other, men of each degree,
A mutual cauſe, of *ſins* and *ſuffrings* be.

15. This makes me the more cautious, to take heed
Wherein, I perſonally give offence;
And, ere I cenſure that which others did,
Bewail mine own miſdeeds with penitence.
All of us have offended, (if not more)
As much as our forefathers have tranſgreſt:

Some, with more Impudence, then heretofore;
And, *my ſins*, have the *common guilt* increaſt:
My ſelf, to humble therefore, I went thither
Where *good* and *bad men* congregate together;
And, where, the worſt are, or (before they die)
May be, for ought I know, more juſt then I.
16. He ſeems to me, unlikely to appeaſe
The wrath of GOD, or mortifide to be,
Who, offers Prayers like that *Phariſees*,
Who judg'd the *Publican* leſs juſt then he.
There is no ſign of true *Humiliations*,
But, of a proud ſelf-overweening rather
In thoſe, who judge unclean whole *Congregations*
Who with them, ſerve one *Spirit*, *Son* and *Father*;
And (although members of another *Colledge)*
Adore one GOD according to their knowledge.
According unto mine, therefore, with them
I joynd in Love, and left their doom to him.
17. I dare not ſuch a ſeparation make
Twixt *perſons*, *things* or *places*, as may bar
A freedom in thoſe *Duties* to partake
Which neceſſary or expedient are.
When ſins and Plagues grow Epidemical,
It ſuch *Humiliations* then requires,
As may in that reſpect, be general:
For, *private tears quench not the publike Fires.*
In all *Fraternities* and *Conſtitutions*,
Among men, are both errours and pollutions;
Yet ſafe converſe; for pious men hath bin
With ſuch, (even then) in all things, but their ſin.
18. VVith others, I preferred thoſe *petitions*
VVhich with *Chriſts* prayr aſſentially agree;
VVith them, I joyned in all thoſe *confeſſions*
That ſeemed proper both to them and me.

Their

Their perſons I did much commiſerate,
Who were in hazard by the *War* now wag'd:
With GOD, I meekly did expoſtulate
Concerning that wherein we are engag'd.
For others ſakes, thoſe fears my fears I made,
Whereof, no ſenſe, for *ſelf-reſpects* I had;
And wiſhed all their hopes might be enjoyd
Whereby, their true bliſs might not be deſtroyd.
19. Although *particulars* incluſive are
In *Univerſals*; yet, they who neglect
Their ſingle *Duties*, juſtly looſe their ſhare
In what the *general Devoirs* effect.
I have contributed my beſt endeavour,
To what I think is publickly intended,
And in that duty purpoſe to perſever
Which is to my performance recommended.
For all things, and all men (ſo far as they
Are objects of our Prayers) I do pray;
And, when I doubt, what to inſiſt upon,
Conclude my prayer thus: *GODS will be done.*
20. Their welfare ſeeking, who would me enſlave,
The *perſon* I diſtinguiſh from his *Crime*;
And rather would a wicked people ſave,
Then let the Righteous be deſtroyd with them.
To their proceeds in wickedneſs, I ſay
GOOD ſpeed to none; and whenſoere, therefore
I pray againſt their *ſins*, for *them* I pray:
Yea, when they ſeem worſt, pray for them the more.
When *LOT* was priſner among *Sodomites*,
Againſt their Foes, to free him, *Abram* fights.
When univerſal Plagues on us befal,
Not knowing *good* from *bad*, I pray for all.
21. I have a long time taken ſo much heed
Both of GODS righteous, and our crooked ways,
That,

That, whatſoere doth outwardly ſucceed,
I finde juſt cauſe to give him hearty praiſe.
So oft, experience I have likewiſe had,
My loſſes, wants, and thoſe things which I feard,
To have been unto me more gainful made,
Then ſuch, as more deſirable appeard;
That, whenſoere GOD granteth or denies,
My ſoul is pleaſd, and on his love relies.
For, when they ſeemed moſt ſevere to be,
His *Judgements* have been *Mercies* unto me.
22. Such they *were*, ſuch they *are*, ſuch *will be* ſtill,
Not unto me, and to ſome few alone;
But, if they be ſubmiſſive to his *will*,
Such likewiſe, at all times, to every one:
And, though he grants not always that Requeſt,
Which is preferred, he doth condeſcend
To what is better; yea, to what may beſt
Conduce to what we chiefly ſhould intend.
If, what we pray for, he denies to grant,
Humility, or *Faith*, or *Love* we want;
Or elſe, there are ſome other great defects,
In thoſe *Petitioners*, whom GOD rejects.
23. *Sins National*, ſo far forth as they were
Confeſt in *Publike*, I with thoſe confeſt
To whom I joynd; and in particular,
If poſſible, they ought to be expreſt.
I know we are obliged at this time
(Conſidering why together we did come)
To mention ſuch, (or part at leaſt of them)
As brought what we would be deliverd from.
I hope ſuch were acknowledged by many;
But, ſince I heard it not performd by any,
I will enumerate ſome few of thoſe
Provoking ſins, from whence moſt danger flows.

For,

For, GOD, at this time over all the Land
Hath in diſpleaſure ſtretched forth his hand;
And for our ſins, doth ſtrike us, *here* and *there*
With *every Judgement*, yea, and *every where.*

24. We are a Nation to whom God hath given
As many *priviledges*, as beſtown
On any people that is under Heaven:
But, therewithal more *proud*, then *thankful* grown.
VVe *overween*, as if we thought none were
Our equals; and with ſo much impudence
Our ſelves before our Neighbours do prefer,
That, more Diſgrace then Honor ſprings from thence.
Some vaunt as if none ought to be compar'd
VVith them, in what is by their valour dar'd;
And, ſome, as if none *went*, or *knew* the way
VVhereby, men ſhall aſcend to heavn, but they.

25. If what GOD hath conferd, or for us done
VVere mentioned, to ſtir up thankfulneſs
In us; or, to advance his praiſe alone,
Thence would ſpring many great advantages.
But that which moſt men rather do purſue,
Is but before mens eyes a Blinde to raiſe,
And, hide their ſhameful nakedneſs from view;
Or, blow the *Bubbles* of an empty praiſe.
And, (as if we were not befoold enough,
VVith ſuch ridiculous and frothy ſtuff)
In *Ballads*, which are for ſuch objects meet,
VVe ſing out our own *ſhame*, in every ſtreet.

26. Perhaps in ſuch like things the *neighbring Nations*
Oppoſing us, as guilty are as we:
But, our *own ſins*, in our *Humiliations*
Is that, which to confeſs, oblig'd we be.
Our ſins, our ſins, are horrid, great and many,
Thoſe *Plagues* too, which they bring on us, are great;
VVhere-

VVhereof, there is not ſo much *ſenſe* in any,
As ought to be, nor ſuch *confeſſions*, yet.
So loth we are that other men ſhould ſee
(Or, we our ſelves) in what ſad caſe we be,
That, we our *ſcabs* and *ſcores* had rather hide
VVith any *Clouts*, then let them be eſpide.
27. So loth we are, in that courſe to proceed,
VVhich *GOD* and *Reaſon* offers to our heed;
So apt, to take the clean contrary way;
To heed, what every *Mountebanck* doth ſay;
So ventrous, any hazard to endure,
VVhich our enjoyments preſent may ſecure;
So prone with *Bugbears* to be frighted from
VVhat may ſecure a happineſs to come;
And, are ſo wilful in purſuing things
VVhich every day, more miſchiefs on us brings,
That, very ſeldom we approve of that
VVhich may be for our good, till tis too late.
28. And then, ſurpriſed with a ſudden dread,
To any God, to any *Idol* run;
Move every way, like *Dors* without a Head;
Do every thing ſave that which ſhould be done:
Catch hold on ſticks, and reeds, and chips & ſtraws,
To ſave our ſelves; deſcend, to fawn on thoſe
VVhom we contemn'd; and to ſupport our cauſe,
Againſt *old Friends*, confederate with *Foes*;
Yea, with the greateſt enemy of *Chriſt*;
And, rather hazard all our Intereſt
In him, then here to be deprivd of that
Which we enjoyed, and have aimed at.
29. VVe are ſo much inclined to rely
Upon the truſtleſs and bewitching Charms
Of *State-deſigns* and *humane policie*,
On Armies, Fleets, and ſtrength of our own Arms,
That

That we are deafer then th'inchanted *Adder*,
To thoſe who ſhew to us the way of *peace*;
Good counſel maketh us to be the madder,
And, doth but raging violence increaſe.
Yet, they who know they ſhall not be excuſd
From doing their endeavour, though abuſd,
Muſt ſpeak what on their Conſciences doth lie,
Whatere thereby befals; and ſo will I.

30. Such times have been, and ſuch are come agen,
Wherein, the *Sluggard* to the *Ant* was ſent;
The *Wife* inſtructed were by *ſimple men*
How to reform their wayes when they miſwent.
GOD, by them, Kings reprovd, ev'n for their ſake
Whom they had then inſlav'd; and they were heard.
Yea, unto *Balaam*, by his Aſs he ſpake,
And, at that preſent he eſcapd the Sword:
But they who to their words gave no regard,
Receivd their obſtinacies due Reward.
They, who were penitent eſcapd the blow
Which then was threatned; ſo ſhall all ſuch now.

31. Ore them a very dreadful Plague impends
Whom to the will of men, GOD, doth expoſe,
Though ſuch they be whom they ſuppoſe their friends
And, have thereof made fair external ſhows.
A greater Plague it is, when known foes are
Impowred upon them to exerciſe
All cruelties, and outrages of War
Which rage will act, and malice can deviſe.
But, when ſo terrible a *doom* as this,
And *mercie* too, much and oft ſleighted is,
It will be then more horrible then all
That can be thought, *into Gods hands to fall.*

32. Alas! how ſhall this horrour be prevented,
If none in ſuch a time ſhould ſilence break?

VVhen ſhould what is miſacted be repented,
Unleſs, to that intent the ſtones could ſpeak?
And, what may they ſpeak likely to prevail
Upon a Generation grown ſo giddy?
The Stars to do their duty did not fail;
The Elements have often ſpoke already,
And acted in their place, as well as ſpoken
What might our duties, and Gods minde betoken;
Yea, ſo much, and ſo oft, that what they heard
Or ſaw, few men did credit or regard.
33. Hereby are *bleſſings* turnd into a *curſe*;
Thoſe hardned, whom it ſhould have ſoftned more;
They who were bad before, grow to be worſe;
Some wicked, who ſeemd good men, heretofore.
Our ſins are as immoveable as Rocks;
Our Guides and Leaders, either lame or blinde;
The Shepherds as great ſtraglers as the Flocks,
And both alike, to wickedneſs inclinde.
That, which we thought ſhould make us, doth un- (do us,
All things do ſeem to cry *VVo wo* unto us:
And, that which ſhould have movd men to repent
Doth but their Rage and Blaſphemies augment.
34. Moſt, againſt thoſe by whom they were offended
Are ſo imbitterd, that although in them
They ſee performances to be commended,
Such, naytheleſs, they totally condemn:
Yea, thoſe who have ingenuouſly confeſt
What ſeems to be in theſe worth approbation,
They judge to be Time-pleaſers, not the beſt:
VVhich is a bar to Reconciliation.
Our Proverb bids us give the devil his due;
And, they the ways to peace, do not purſue
VVho are unwilling, in their Foes, to ſee
Good things, as well as thoſe that evil be.

35. The

35. The *Knowledge* men have gotten hath deſtroyd
That *Love*, which ought thereby to be increaſt.
The *Publick peace*, that might have been enjoyd,
Is vitiated by *Self-intereſt.*

The *Goſpel* is abuſd, *Law* made a ſnare,
Or, of Unrighteouſneſs a confirmation:
The Conſciences of men inſlaved are,
To nothing left ſo free as *Prophanation.*

The Rich do quarrel, and the Poor muſt fight,
To ſerve their Luſts, who do them little right;
And they whoſe Lives to pawn for them are laid,
With Deaths or VVounds, or with neglect are paid.

36. *Religion* is to *Policy* become
A ſervile Handmaid; and few perſons are
Conceivd to be ſo dangerous as ſome,
VVho are in *Chriſtian Piety* ſincere.

Now, not to be like others *Superſtitious*,
Or to be ſtrict in *moral Righteouſneſs*,
Gives cauſe of more ſuſpect then to be *vitious*;
Or elſe, at leaſt, it them ingratiates leſs.

Foundations are ſo overthrown, that few
Are ſafe in whatſoever they purſue:
For, *liberty*, *life*, *credit*, and *eſtate*,
In hazzard are by all that aim thereat.

37. Pickt *Juries*, and ſuborned *VVitneſſes*
May, if aſſiſted then with partial *Judges*,
Bring quickly to deſtruction, whom they pleaſes;
Fruſtrate all Laws, and all our priviledges:

And (what was never heretofore in Reaſon
Thought probable) charge falſly upon ſome
The plotting and purſuing Plots of Treaſon
At open meetings whither all may come.

In likelihood, they have nor wit, nor fear,
Nor need be feared, who ſo fooliſh are:

And, I might of my fear be much aſhamed
If I ſhould fear ſuch Plots, as then were framed.
38. VVho erre in malice, or to get reward,
Shall forge an *Accuſation*, though it be
Improbable, with favour ſhall be heard,
VVhen none ſeems guilty of the Plot but he.
They, who of all men do leaſt conſcience make
Of Perjury, at pleaſure may deſtroy
An Innocent. They who falſe Oathes dare take
May rob rich men of all they do enjoy.
The *Lyar* is not out of danger ever;
But, he that ſpeaks truth boldly, is ſafe never
Until his death, unleſs by God protected
From what may be by wicked men projected.
39. This alſo, doth increaſing Plagues pretoken,
(Unleſs we to repair it ſpeedy are)
The *Bond* of Chriſtian Charity is broken,
And brotherly affection loſt well-near.
Both *Perſons* and *Societies* ſeek more
Their ſeveral *new Structures* to uphold,
Then *Diſciplines* and *Doctrines* to reſtore
Unto that purity which was of old.
From hence doth ſpring impair of peace and health
In minde and body, Church and Commonwealth.
For, though few heed it, thence our private Jars
At firſt proceeded, and then, open VVars.
40. All Conſtitutions both in *Church* and *State*
Are, for the moſt part, made but properties
To add a grandeur, and repute to that
VVhich *pride* and *avarice* did firſt deviſe.
Not thoſe alone, which may eſſential ſeem
Unto the *Civil powre*; but alſo, ſome
Which have among *Divine Rites* moſt eſteem,
Are ſerviceable to the fleſh become.

Pro-

Prophand is every *holy Ordinance*,
Self-profit or ſelf-honour to advance:
Yea, ev'n the *Lords day* and the *Sacraments*
Are made expedients for the ſame intents.

41. *Judgements* & *Mercies* have not in their courſe
Wrought that on us, which they were ſent to do:
For, what ſhould make us better, makes us worſe,
And others by our *ill examples* too.
Good counſels timely given we have ſlighted,
Scoft and derided ſeaſnable forewarnings,
Neglecting that, whereto we were invited
Both by our own and other mens diſcernings:
And, if theſe failings be not heeded more
Now, and in time to come, then heretofore,
The *Conſequents*, will not much better be
Whether the *Dutch* are Conquerours, or *we*.

42. Thoſe *Animoſities* we muſt repent
Which are pretended to be laid aſide;
Elſe *pride* and *malice* will ſo much augment
Thoſe Practices which more and more divide,
That, as the ruine of *Jeruſalem*
Had been compleated when the time was come
By thoſe *three Factions*, which then waſted them,
Although it had not been deſtroyd by *Rome:*
So, though we ſhould ſubdue *French, Dutch* & *Dane*,
Our own diſtempers would become our bane;
And, that which others are inclind unto,
Our follies and our wilfulneſs will do.

43. The breach of *Covenants*, of *Faith* and *Oathes*
We muſt lament, and from that falſhood turn:
For, GOD that capital tranſgreſſion loathes;
Oathes, (now, if ever) make the land to mourn.
We muſt confeſs our ſin of bloudſhed too,
The Blood of Innocents much more bewail,

And

And our oppreſſing them, then yet we do;
Elſe, of our expectations we ſhall fail.
For, to no more a bare confeſſion tends,
Then to increaſe our guilt, without amends.
He that neglects performing what he knows
To be his duty, merits nought but blows.
44. We have moreover, failings by *omiſſions*
Which it concerns us to be humbled for
No leſs then for thoſe *actual tranſgreſſions*
Which we are now engaged to abhor:
Not one day, no not one year will ſuffice
To recollect them. And yet if we would
Our ſelves but ſo much humble as it lies
In us, GOD, would accept of what we could.
Hereof apparent evidences are
In *Nineveh* and *Nebuchadnezzar:*
For, by these *Paterns*, King and People too
Inſtructed are, what in our caſe to do.
45. When that King, for his ſins had been bereaven
Of underſtanding, and for ſevn years ſpace,
To live with Beaſts, was from his Kingdom driven,
And re-inthroned, when unlikely twas;
Himſelf he did abaſe, Gods powre confeſs,
Acknowledge him, to be in chief ador'd;
Declare that *powre*, extol his *righteouſneſs*,
And that *Free grace*, by which he was reſtor'd:
Yea, praiſed him for their deliverance
Whom he himſelf oppreſt; them did advance
Who ſuffred; and reverſt that *Law* whereby
He had compeld them to Idolatry.
46. This ſignal Patern of *Humiliation*
Was Royal; but, by one both *popular*
And *Regal*, unto what beſeems a Nation
In our condition, we directed are.

At

At *Nineveh*, there was not in a day,
Like this, ſome in the Temples GOD adoring,
Some there, inclined more to ſleep then pray,
Some, in an Alehouſe, or a Tavern roaring;
Some, who did of their duties Conſcience make,
Some who perform'd it, but for faſhion ſake:
But I believe, that with more Veneration
They teſtified their Humiliation.

47. Both King and People joyned there as One
In penitence, not being leſs ſincere
Then formal in purſuing what was done.
Strict their commands and executions were.
The King, his rich Apparel from him caſt
(By good Examples, precepts are made ſtrong)
He, and his Nobles did proclaim a *Faſt*,
VVith all the *Rites*, that to a Faſt belong.
The *Prophet* was believd, in what he ſaid;
The Royal Proclamation was obeyd.
God, thereto had ſo gratious a regard
That, King and People, thereupon he ſpard.

48. Alas! how comes it that now Chriſtian men,
Are deaf to what GODS Meſſengers do ſay?
Not ſo meek-hearted as thoſe Heathens then?
More dead in Sins and Treſpaſſes then they.
Imperfect was their Penitence, no doubt,
Yet God accepted what they did endever,
And (though perhaps, their zeal did ſoon burn out,)
He, in vouchſafing mercy did preſever.
So might it be with us, if we would heed
His judgements, and perform what Ethnicks did:
For, GOD, upon a *Formal penitence*,
Did with a part of *Ahabs* doom diſpence.

49. But, though we have as much cauſe to bewail
Our ſad condition, we have much leſs fear,

And

And little or no ſence of what we ail
Until with miſchief overwhelmd well-near.
Then, likewiſe, we endeavour all we can
To hide what cannot cured be till known,
Diſſembling groſly, both with GOD and Man,
And will not ſee what's evidently ſhown.
Yea, ſo preſumptuous are, that, now GOD ſends
His *Judgements*, and his Arm in wrath extends,
VVe labour to obſcure it, leſt the heeding
Of his *Proceeds*, may hinder our proceeding.
50. And as among the Jews in former ages
There were falſe *Prophets* and corrupted *Prieſts*,
VVho prophecid and preachd for *Balaams* wages,
And to promote their carnal Intereſts,
Then Flatterd them into Security:
So we have ſome among us, who as much
Do magnifie this Nations Piety
As if it never had till now been ſuch.
They boaſt of our proſperities encreaſe,
And promiſe us both Victories and Peace,
As if vain words believd ſhould rather be
Then what we feel, as well, as hear and ſee.
15. Though ſenſible enough of ſin we are not
To humble us; or though Plagues yet deferd
(How near at hand ſoever) we much fear not,
Nor thereby for this duty are prepard:
Methinks the loſs of ſo much blood and Treaſure
As hath been ſpent; At home, decay of Trade
And Manufactures in ſo large a meaſure;
Abroad in *Colonies*, the havock made
Should humble us, or that at leaſt, which hath
More cauſe of dread then *War*, or *ſudden Death*,
To wit, a PRESS, whereby ſome grieved are,
More then by all the worſt events of *War*.
52. For,

2. For, *War* is pleaſing to thoſe *Voluntaries*,
Who, *Wealth* or *Honor*, hope thereby to gaine;
Through every difficulty them it carries
With very little ſenſe of dread or pain.
By *Suddain Death* likewiſe all *Plagues* are ended
Which *Sin*, or *Folly* on our bodies bring;
Yea, thereby finiſhed ere apprehended,
In which reſpect, no very dreadful thing.
But, to be ſnatcht at unawares away,
From all *Relations* by a *Suddain PRESS*,
And, from all our *Affairs*, as at this day,
Is more injurious, then words can expreſs.
Whole *Families*, thereby deſtroyd become;
In ſoul and body, it tormenteth ſome;
And, thereby greater Griefs occaſiond are
Then do befal, by life or death, in *War*.
54. I know well that, the *Civil powrs* intend
The proſecution of thoſe Services
Which to their *Subſtitutes* they recommend,
Should be purſu'd without juſt Grievances:
And, to inform us in this very caſe,
(Of taking men to ſerve them in the Wars)
A Law among the *Jews* eſtabliſht was
To be our Guide in ſome particulars:
Let it obſerved be, leſt that Oppreſſion
Which is occaſioned by indiſcretion,
Thoſe perſons to our damage may inrage,
Whom we think, for our ſafety to ingage.
55. With others I did publickly bemone
Thoſe things which we ought joyntly to deplore;
And, in my Spirit, I lament alone
That for mine own Sins, I can ſigh no more.
I *ſigh* for thoſe *two Pitchers*, which are knocking
Againſt each other, when they mind not me;

Yea,

Yea, when ſome are, perhaps, my *ſighings* mocking,
Or, not well pleaſd with my *good meanings* be.
I *ſigh* to ſee their *Charity* decreaſe
Who are pretenders to *Religiouſneſs*;
Not for my ſelf, though I perceive tis grown
Leſs then it was, *five ſhillings in a Crown.*

56. I have now, ſomwhat more then fifty years,
Been oft mine own and your *Remembrancer*;
And whilſt I live, as oft (as cauſe appears)
Reſolved am ſuch *Cautions* to prefer.
For ſince GOD hath ſo long preſervd me from
A *total Ruine* in ſuch *Services*,
I will continue during life to come
Whilſt I ſee need, in ſervices like theſe,
Not doubting but his *Mercy* ſhall outlaſt
The *Time to come* as well as what is *paſt*;
And, ſtill, as comfortably be enjoyd,
Though life in their purſute ſhould be deſtroyd.

57. *This*, I have therefore, now contributed
In private to what publickly was done,
With hopefulneſs, that when it ſhall be read
It will to good effect be thought upon:
For in the *common Lot*, I ſhall have part,
To whatſoever the ſucceſs may tend,
And dare to arrogate no *ſelf-deſart*,
More then they juſtly may, who moſt offend.
From *Publick ſins* my ſelf I count not free;
What is in others *bad*, is *worſe* in me,
Since, he whom GOD ſo many years hath taught,
If *bad*, is worſe then others who are *naught.*

58. Yet, as there is no *Righteouſneſs* in me,
That, may with ſafety be confided in;
So whatſoere the *Common Plagues* may be,
In me there is no ſlaviſh fear of *ſin:*

For,

For, in Gods *Promiſe*, and his *Mediation*
Who hath *Redeemed me*, I, ſo confide,
That, I deſpair not of a *Soul-ſalvation*,
Whatever to my *Body* ſhall betide,
And, know, that, whilſt to live, more then to die,
Shall tend to what GODS name may glorifie,
My life ſhall comfortably be enjoyd
When thouſands round about me are deſtroyd;
And that all, who are firm in this belief,
Shall ſee a glad end of their preſent Grief.
Lord in that patience keep me alway ſtrong,
Which, to the Saints probation doth belong.

50. There was a *Promiſe* made long time ago,
To ſome, who then in our condition were,
(And, in what they were to *believe*, and *do*,
As much as they, we now concerned are)
To them, it by GODS *Prophet* was declard
That, from their wickedneſs if they returned,
One with a *Writers Inkhorn* was prepard
To ſet a *Mark* on all who truely mourned,
Aſſuring all who had his Mark upon them
That when the *common Judgements* ſeized on them
It ſhould not harm them, as to that, at leaſt,
In which a *real ſafety*, doth conſiſt.

60. That *Mark* is ſet on thouſands at this day,
And many *VVriters* hither have been ſent
To ſhew it, and inform us how we may
The Miſchiefs threatned, ſeaſonably prevent.
Prophets riſe early, and do ſit up late,
To mind us of our duties, yea, there are
Some thouſands *ev'n this day*, declaring that
Which they are bound to ſpeak, and we to hear.
To that end alſo, GOD, hath now and then,
Employed me, and my Deſpiſed *Pen*,

As at this time: and, at his feet I lay
What I have *writ*, and what I have to *ſay*.
I might———

BUt, hark! methinks, ſome Whiſperings I hear,
As if both *Navies* now ingaged were:
And, Lo, the ſuddain *Rumour* of that *Storm*
Startles my *Muſe* into another *form*,
Before I am aware, and makes me ſtop,
To heed, what it contributes to my hope.
Fame ſpeaks it louder, and th'increaſing ſound
On every ſide, my perſon doth ſurround.
If what we fear ſucceeds, let them ſpeed worſt
At laſt, who of this *War* gave juſt cauſe firſt;
And, by both *Parties*, let all be amended
Wherein they joyntly, or apart offended.
More *blood*! more *fury* ſtill! are bruitiſh paſſions
No whit abated by *Humiliations?*
No marvel then, no good effects yet ſpring
To peace conducting, by my *Trumpeting*,
When I firſt ſaw a likelihood of breaking
Our *Pitchers*, by the *Preparations* making;
For, that, wherein *divine expedients* faile,
Humane endeavours little can prevaile.
My heart is pinched betwixt hope and fear,
By muſing upon what I ſee and hear,
With that whereto our *Actings* may amount
When we of all events have had account.
Fame tells us, that the *Engliſh* and the *Dutch*
Have fought five days together. This is much,
And I think ſo implacable a Rage,
Was rarely paralleld in any Age,
If (as it is reported) neither ſide
Gave *Quarter*, whatſoever did betide.

How

How that with *Chriſtian charity* may be
Conſiſtent, it appeareth not to me;
Or, how it quadrats with the tender nature
That's proper to a *reaſonable Creature:*
Nor do I know infallibly how far
It is permiſſive in an *actual War*;
Nor is it known to any, till he tries
The juſtneſs of it in extremities.
To cenſure that, I therefore, will forbear
Which lies without the compaſs of my Sphear.
King *David* in ſome caſes, ſuch things did
As *Natural compaſſion* doth forbid.
This I dare ſay, no man can ſee that end
Whereto, a bruitiſh *fury*, will extend,
When both provoked, and let looſe, to do
Whatever it ſhall then be prone unto.

I clearly gather from our conteſtations,
What may be truely judged of both *Nations*
As to their *daring*, and *Couragiouſneſs*;
Which, I in few words, fully will expreſs,
Ev'n thus: (for nothing parallels it fitter)
Two Engliſh Maſtive Dogs never fought better;
Nor hath ought oft been acted heretofore,
Which evidenced *humane courage* more,
If all be truely ſaid which we have heard
This day, of theſe *Antagoniſts* averd:
For, though ſome Cowards upon either ſide,
Were ſo amazd they knew not what they did,
And ſome (when blinded by the fires and ſmoke
Slaughtred thoſe *Friends*, whom they for *Foes*
In that long combate, neither of the two (miſtook;
The other, did in any thing outdo.
And (which deſerveth heed) no wind yet wags
That brings us tidings of ſuch *Fears*, or *Brags*

As

As uſually are publiſhed abroad,
When *Rivals* are ingaged in this mode;
And, that, to me preſageth a ſucceſs,
Which may to both contribute happineſs,
If meekly, they and we, ſubmit unto
What GOD vouchſafeth to permit, or *do*,
Who, did a *Mercy* unto both begin
When he withheld the *French* from coming in;
Which *Mercy*, though yet hidden, will be ſeen
VVhen time removes that *artificial Skreen*,
VVhich, an abuſive *Policy* invents
To interpoſe twixt *actions* and *intents*.

Heed, therefore, let both take when this fight ends,
How it concerns both, quickly to be Friends;
VVhat may be quite loſt; what may yet be ſaved:
How both may by their *Diſcord*, be inſlaved:
VVhat great Plagues they now feel; what may betide
More grievous, if they further ſhould divide;
VVhat great advantages it might bring thither
Where, they their *Strength* & *Courage* joyn together,
Not thereupon as heretofore preſuming,
Neither that glory to themſelves aſſuming,
VVhich appertaineth unto God alone;
Nor vaunting of what their own hands have done;
Nor la'bring, *Breaches* to repair with *Lies*,
Nor putting upon *Truths* a falſe diſguiſe,
(A fault now ſo habitual become
That, tis not eaſily refrained from)
Nor ſacrificing what GOD doth abhor,
Or that, which at the beſt, he cares not for;
But, giving what he ſtill takes in good part,
(Though meritleſs) an *Humble contrite heart*.

Then, that the *Mercies* daignd may be prolongd,
Let not his *Saints* in any wiſe be wrongd;

(Among

(Among whom many will be found at laſt,
On whom the world reproachful terms hath caſt)
For, when, or whereſoever, *Peace* he makes,
It is at their *Requeſts*, and for their *Sakes*;
Whereas, no *Peace* is true, or long poſſeſt,
Where *Innocents* are cauſleſly oppreſt;
Eſpecially, where they oppreſſed are
Who ſerve GOD, with a conſcientious fear
According to their knowledge: of this *Crime*,
Neither the *Dutch*, nor they who now with them
Aſſociate, ſo guilty are as we
Do at this preſent day appear to be.
And, I believe 'twas therefore that GODS hand
Enabled them our Forces to withſtand;
And ſtill preſerves *both*, that *both* might more heed,
What they have *done*, and how they ſhould proceed.
Among thoſe things by them and us miſdone
Provoking GODS diſpleaſure, this alone
Next mentiond, is enough without one moe,
Us, in all our *Plantations* to undo:
For, to advance our *carnal Intereſt*
We parallel the Practice of the BEAST
In merchandizing *Souls*; Yea, more then ſo,
Have ſet to ſale, both Souls and Bodies too,
In many *Colonies:* our *Avarice*
(Which is one root of evry other *Vice*)
Gave partly an occaſion of that *Jar*,
From whence firſt ſprung, this preſent *bloody War*,
And, which at laſt, will totally deſtroy,
Both that which we in *Forraign Lands* enjoy
And here at *Home*, unleſs we ſhall with ſpeed,
Repent that courſe wherein we do proceed.
We do not only there, both fell and waſt
Mens *Bodies* whilſt their lives and ſtrength do laſt,
(In

(In bondage and in labour like a Beaſt,
From which they have no hope to be releaſt,)
But, miſerably, keep them, too, inſlavd
Without the means, whereby the *Soul* is ſavd:
Whereas, a *bleſſing* both to them and us
Might be procured, by endeav'ring, thus:
Ev'n by providing *Conſcientious Preachers*,
To be one day in every week their Teachers.
This would in part at leaſt, excuſe the *Crime*,
Whereby Guilt lies on many at this time.
I, ſeriouſly have heeded with compaſſion
What them concerns, who have to God relation,
And, in particular, what I beheld
Or, heard concerning thoſe of late *Exild*
For *Conſcience ſake*. How much ado there was;
How much time ſpent, to ſend them to the place
Of their Confinement; what, within ſhort time,
Befel thereby to others; what to them
Worth obſervation; and how they were caſt
Into the powre of our *Dutch Foes* at laſt,
To whom their Ship and Goods are made a prey,
Who undertook to carry them away.
Whence I collect, that, we ſhall nothing win,
Whilſt we are guilty of ſo great a *Sin*;
And, that by long continuance in this guilt,
Much blood that might be ſaved will be ſpilt.
Of this *ſin*, therefore let an *Expiation*
Be conſtantly endeavourd through the *Nation*,
And henceforth, twixt the *Engliſh* and the *Dutch*,
Let nothing be contended for ſo much
As, whether ſhall the other moſt excel
In *Love*, in *Piety*, and *doing well*.
Let both petition for, *Grace*, *Truth* and *Peace*,
And, for their mutual Amities increaſe,

Let

Let them not *Faſt* to be protected in
Their quarrellings, but, faſt from *Strife* and *ſin*,
And when *Humiliations* they pretend
Begin them with beginning to amend;
Withhold their hands from *Lawleſs Violences*,
Not cloke *Hypocriſie* with fair pretences,
Nor think, when God vouchſafes *Deliverance*,
It is, their *Pride* and *Selfneſs* to advance,
Or, that, when they a *Victory* have won,
Twas got, that they might do as they have done.
This, (though *Humiliation*, we pretend)
I fear, by very many is deſignd.
For, *Providence* hath brought me to behold
What I ſhould not have credited if told.
The dreadful hazzards which we now are in,
So little moves to penitence for Sin,
That I have heard of one this day, who from
The laſt Ingagement came ſore wounded home
Who, ere thoſe wounds were cur'd, did by another
Endeavour, how he might corrupt the *Mother*
To be her *daughters Baud*, and to contrive
The means, how they might in uncleanneſs live.
This I have heard, and (whether yea or no)
See probability it may be ſo.
Alas! what will inſue thereon in fine
If this ſhould be the *general deſigne?*
Oh! let each individual Soul beware
Of ſuch preſumptions, leſt they ſpread ſo far
That, GOD, in his provoked indignation,
Wholly deſtroy this wicked Generation.
In chief, let thoſe *Grand Parties* whoſe eſcapes
Yet, give them time, beware of a Relapſe
And *hear him*; For, aſſured then I am,
That, he, (according to the *Chronogram*

Upon my *Title-page,*) us will *ſo hear,*
That, this will prove to be a happy year.
Let us forbear to vaunt, as we have done,
Of *Conqueſts,* whilſt our Arms are putting on:
For, an example of that folly have I
In their *invincible* (ſo called) *Navie*
Which was in *Eighty eight,* upon our Coaſts
Deſtroyed after many ſhameleſs Boaſts.
God grant that *Sixty ſix,* be not to us
For ſuch like *Vauntings* as unproſperous.
I hope the *beſt,* and I as much do fear
The worſt, according as our Actings are.
If poſſible it be, let an *Accord*
Be made by *Chriſtian Prudence,* not the *Sword.*
For that *Cure,* uſually doth leave a Skar
From whence at laſt, breaks forth another *War.*
If to no end, our *Quarrels* can be brought
Till we have to the utmoſt fought it out;
Let them, whom GOD ſhall pleaſed be to crown
With *Signal Victory,* themſelves bow down,
In true *Humility,* as low as they
Who, then, have loſt the glory of the day;
Such *Mercy* ſhowing, as they would have ſhown
Unto themſelves, if that caſe were their own;
And, mind what *Plagues,* GOD threatens to inflict
On them, who add grief, where he doth correct:
Elſe to avenge their *Cruelty* and *Pride,*
A greater Foe, ſhall riſe up in his ſtead
Who was deſtroyed, and they ſhall then have
That *Meaſure* to them given, which they gave.
When all this, and much more then this is done,
We may, as far be, as when we begun
From being truly humbled. For, with leaving
Groſs ſins, there enters often a *deceiving*

Whereby

Whereby, the Soul may be polluted more
And, in more danger then it was before;
Unleſs we ſhall together with a loathing
Of all ſins, *Value our ownſelves at nothing.*
For, we have nought good, but by *imputation,*
Which to confeſs, is true *Humiliation*
If done ſincerely. It will then abide
The *Teſt,* when thus it ſhall be qualifide;
And, we ſoon after, ſhall behold, or hear
What will compleat our *Hope* and baniſh *Fear,*
For, GOD in Mercy always doth return
To all, who for offending him, ſo *mourn.*

WHilſt this was writing, *Tidings* we receivd
(Which very willingly we then believd)
That we were *Victors.* God vouchſafe thereto
A bleſſed Conſequence, if it prove ſo:
Make us, whatever otherwiſe befel,
Sincerely thankful that *we ſpeed ſo well,*
Still mindful of the hazzards we were in,
Before that *Doubtful Trial* did begin;
And be henceforth, obedient to his *calls*
Leſt elſe a worſe thing ſuddainly befals:
For, moſt to fear him, we have then moſt cauſe
When an *impending Judgement* he withdraws,
Since, in our *Duties,* if we then grow ſlack;
Vengeance, with double Rigour it brings back;
But, much more, when inſtead of *Penitence*
Thoſe *Faults* renewd are, which firſt gave offence.
That *News* came whilſt the People were in prayr,
Some, hopeful, ſome afraid, ſome in deſpair,
Such Medlies making of *Words, Thoughts* and *Paſſions*
As oft befal in ſuddain Alterations;
And peradventure, cauſd ſome to forget
To what end, they that day together met:
For, many had expreſſed ſigns of *Gladneſs*
Before, they gave one ſign of *Soberſadneſs,*
Days of *Thanksgiving* and *Humiliation*
Being by them, obſervd ſtill in one faſhion;

And, by their various *Poſtures*, thoſe *Digreſſions*
Occaſiond were, which vary my Expreſſions.
We were not like *Jews harps* on Willows hung,
But, like thoſe, which are always tun'd and ſtrung
For *Jiggs*; and we, a *Triumph-ſong* begun
Before our *Lamentation-ſong* was done.
From laying, by, our vain Deſires and Boaſts,
From Sanctifying of the *Lord of Hoſts*
With filial awe! and *Praiſe* to him returning
(For joyful *Tidings* on our *Day of mourning*)
We were ſo far, that, evn before we knew,
Or could hear certainly, the *News* was true,
We skipt abruptly, from *Humiliation*
Into our Antick mode of Exultation,
Joyning our ſelves to throngs of Fools and Boys,
In *Triumphs*, which conſiſt of *Squibs* and *Noiſe*,
Of *Healths*, and *Bells*, and *Fires*, and *Tunes*, and *Smoak*
(*Thanksgiving Tools*, in which delight we took)
Objects of Scorn, to *wiſemen* rendring us;
To grave Spectators, more ridiculous
Then pleaſing: And, inſtead of ſome Relief
To *ſufferers*, an increaſing of their Grief,
Chiefly to thoſe poor *Orphans* and ſad *Wives*,
Whoſe *Husbands*, and whoſe *Fathers* limbs and lives
Were loſt in that *Ingagement*, whereof they
Had little Senſe, or drank the ſame away,
(Whilſt they who hardly ſcaping it, lay grieving,
Their *ſafety*, rather doubting then believing)
And, theſe too, when grown ſober, found they had
Not ſo much cauſe of *Mirth*, as to be *ſad*.
An *outward Joy*, expreſt with moderation,
And *Triumphs*, are not without Approbation,
When they ſhall be exhibited in ſeaſon,
And for ends juſtified by ſound Reaſon;
Yet, for all *Victories*, they are not ſo;
Nor the ſame things, fit at all times to do.
King *David* knew it did not him become
To triumph when he conquerd *Abſolom*,
And I have ſeen, for *Victories*, of late,
(Much leſs to be rejoyced in than that)
Great Joy expreſt: yea, for a *Conqueſt* won
(*Thanksgivings* alſo rendred) where was none.

At

At all times, by all men, are Praiſes due,
And thanks to God, for all things that enſue
On our Endeavours: for, in all he doth
Incluſively, are comprehended both
Juſtice, and *Mercy*: yet, our thanks to GOD
Is not on all occaſions, in one mode
To be expreſt; nor ought we to pretend
His Glory, when tis for another end;
Leſt, he in our Deſtruction or our ſhame,
Provoked be to glorifie his Name.
In both our late *Ingagements* GOD hath done
That, which both *Nations* ought to think upon
With much more heed, and much more thankfulneſs,
Then either we or they do yet expreſs.
This *month* laſt year when we did glorifie
Our ſelves, for a ſuppoſed *Victory*,
I did contribute then, as I do now
My *ſingle Mite*, (as well as I knew how)
To praiſe GOD for his *Mercy*, making none
With him, a ſharer in what he had done;
Then offring alſo to conſideration
Such things as tended to *Humiliation*,
Much to the ſame effect, with that which here,
I tender in another mode this year.
But, GOD who *times*, and *Orders* all we do,
My purpoſe knowing, put a *Stop* thereto;
Perhaps leſt if it had been publiſhd then,
It had exaſperated more, ſome men,
Both to their own, and to my detriment,
Then was conſiſtent with my good intent.
For, (by my *Printers* death) what, I then did
In ſome unknown hand, till this day lies hid;
And poſſibly may come again to light,
By that time, this is brought to open ſight.
Meanwhile, I will proceed, with what, this day
A *New Occaſion* prompteth me to ſay.
The ſaid *Ingagements*, now already paſt
(Which if GOD pleaſe, I wiſh might be the laſt)
By Providential means, have made their *ſwords*
Speak more, then elſe with ſo much power in *words*,
Could have been ſpoken, to perſwade us to
What, it, will moſt concern us both, to do.

For

For, whatſoever, *Policy* and *Pride*
Have publiſhed abroad on either ſide,
Tis evident; (or, may be ſo to either)
Our *Earthen Pitchers*, are ſo knockt together
That one or two more ſuch like knocks will break them
So ſmall, that uſeleſs *Potſherds* it will make them;
Except to patch up the *Deſigns* of thoſe
Who ſeem their *Friends*, to whom they will be *Foes*.
This would be better heeded, if it were
Propounded by a *Private Counſeller*,
A *Biſhop* or a *Judge*: Thus I ſuppoſe,
Till I remember, that the beſt of thoſe
Have *writ*, and ſpoke in vain: yet, then, were they
Obligd to ſpeak their conſcience, ſo am I.
But, many, who to be my Friends would ſeem,
(And, not me, or my words to diſeſteem)
Perſwade me, in theſe *matters* to be mute:
Tell me, that my Attempts produce no fruit
Save miſchiefs to my ſelf: and, other ſome
Affirm this *Medling* doth not me become.
I thank their wiſdoms; but, am not ſo wiſe
As to believe they prudently adviſe.
A Fool may to good purpoſe ſpeak ſomtimes,
And, they have found found *Reaſon* in my *Rimes*,
Who were not ſo adverſe to *words in ſeaſon*,
That, they lovd neither *Truth*, nor *Rime*, nor *Reaſon*.
Th' effects to other men will be the ſame,
Whether, to them I *ſpeak*, or *ſilent am*;
Yet, ſince with profit, I have heretofore
Spoke ſomwhat, I will ſpeak a little more,
Becauſe, I know the damage will not be
So great, then, in relation unto me,
As unto thoſe men, who ſhall be offended
With what is conſcientiouſly intended.
Succeſſes, good and bad, are ſhard ſo even
Between them (by his *Juſtice*, who from heav'n
Beholds both what they did in every place
With whatſoere by them intended was)
That, if on *both ſides*, Truth might be expreſt
It would by them and others, be confeſt,
The *Sword* hath ſpoke aloud, and plainly too,
That, which both Nations ſpeedily ſhould do:

That,

That, it ſpeaks alſo, what they do intend
On whoſe Aſſiſtances they much depend:
And hints, that both, in their proceeds, (at length)
May be devourd by their own *Wealth* and *Strength*,
For, whereunto amounts all we have heard
Three days together, to and fro, averd,
But certainty of Ruine, on *both ſides*,
To which ſoever beſt ſucceſs betides?
What have we heard, by that which *pro* and *con*
Hath been reported of what's loſt and won,
But contradictions, intermixt with ſounds
Of Lamentations, Loſſes, Deaths and Wounds,
And with relation of a *Victory*,
Which with infeebled and lame wings doth fly:
None certainly informed of what's done,
Or of that which may follow thereupon.
We hear ſad *News* one day, as bad next morrow,
Or worſe perhaps: and ſhall have dayly ſorrow,
Till of their ſorrows, we more ſenſe have got,
Whoſe *Suffrings*, we do know and pitty not:
And till our *Nation* ſhall diſcharge that better,
Wherein to GOD and *Man* it is a Debter.
I have with heedfulneſs, peruſed that,
Sea-Gibbriſh, which is publiſhd to relate
What paſſed in the *Naval fight* between
Both *Fleets*; with what, to ſome a ground hath been
To think, the V*ictory* is on our ſide
And, that we ſtill victorious do abide.
If ſo it were (becauſe, it might prevent
The *Foes* proud brags, our *Friends* diſcouragement;
Or, ſuperſede their Fears) I ſhould be glad,
And thankful, for the good ſucceſs we had:
But, nothing therein mention'd found I out,
Whence, I could pick forth, what to find, I ſought.
All I could thence collect, was but thus much,
That, *We were beaten, and did beat the Dutch*,
Till they were glad, at laſt, to ſail away,
And, we as glad, they did no longer ſtay.
He, that was otherwiſe informd thereby
Doth underſtand much more, or leſs, then I;
And, *for our ſelves*, I know no reaſon why
We ſhould, if, we for GOD, *ought not to Lie*;

For,

For, though it is imprudence to reveal
All Truths at all times (and not to conceal,
What may occaſion miſchiefs) never ſhould
The *Truth* be falſefaid, or Untruths be told:
And, more advantage would to us, enſue
If our *Intelligence* were always true.
Indeed, I found, in that *Expreſs*, much wit
In ſuch terms, as that Subject, did befit;
As alſo, very much, related there
To magnifie thoſe who then active were
For our defence. And, I well pleaſed am
With what may add to their deſerved Fame.
To them I grudge no meed, or honour due,
Who prudently, and valiantly purſue
Their undertakings: But, Gods praiſe alone,
Is my chief Aim. To praiſe what men have done,
Is, to my proper work impertinent,
And, alſo, at this time, to my intent.
If, by omitting that, I ſhall offend
In proſecutions to a better end;
Or, if that any ſhall maligne me more,
For this, who did not love me heretofore,
I ſhall not think it ſtrange: For, I of late
Meerly, for *Speaking*, and for *Writing* that,
Which both to *Gods praiſe*, and *Mans welfare* tends,
Looſe daily, very many ſeeming Friends;
Whereby, if they no whit indamagd are,
I ſhall not, for what haps to me, much care;
Eſpecially, whilſt that, which I deſigne
Tends to Gods praiſe (without ſelfends of mine.)
To which intention, that which now is read
(In theſe few pages,) is contributed.
And though, like *Jeremiahs Lamentation*,
Or *Davids humblings*, this *Humiliation*
Is not beſprinkled with corporeal tears,
Or, worded with Hyberbolies like theirs;
Nor ſtrowd with Aſhes, nor in Haircloth dreſt;
Or, with ſuch formal complements expreſt,
(As may be, and oftimes aſſumed are
As well by *Hypocrites*, as *Men ſincere*)
Or, though it may want what affects the *Senſe*,
I hope, that, which affects th' *Intelligence*

It ſhall not want, nor ought, which to that end
Is needfull, whereto, I, the ſame intend:
And, tis exhibited in ſuch a mode,
I hope too, as will pleaſing be to GOD.
What, he hath done, at this time, ſeems to me
Not ſo much heeded as it ought to be,
To make us thankful; nor do we expreſs
What we pretend, in way of thankfulneſs
As it becomes us; neither do we ſhow it
As doth beſeem *him*, unto whom we ow it:
But, act it with ſuch vain appurtenances
(And break out into ſuch Extravagances)
As, to our Sins, are rather an addition
Then ſignes of *Thankfulneſs*, or true *Contrition*.
For, though, at full, informd I have not bin
What ſtreights, and what great hazzards they were in;
Or, of what might have hapned, unleſs then
Aſſiſted more by *Providence*, then *Men*;
Thus much is likely, we were ſo intrapt,
That, by our own *powre*, we had not eſcapt
A total Rout, if *Providentially*
There came not in, a *ſeaſ'nable ſupply*.
For, had not GOD, ſent *Rupert* timely back,
The *Fleet* with *Albemarl*, had gone to wrack;
Or, both perhaps, then, been deſtroyd together,
Had not GOD ſent the *French*, we know not whither:
Yea, ſomewhat, in that *Providence* I ſee,
Which our *Foes* ought to heed, as much as *We*.
GOD, grace vouchſafe both unto us, and them,
To heed, whereto it tends, whilſt there is time;
And, unto me, and every perſon living,
Timely *Repentance*, and ſincere *Thanksgiving*.
Ere theſe few *Cautionary exhortations*,
(Which I think proper to *Humiliations*)
I do conclude; Ile add this *Corollary*
In hope, that ſome, the ſame in mind will carry.
Though very great our Streights and Hazzards are,
(And, thoſe may be much greater which we fear)
Seek *Remedies*, by no *diſhoneſt* courſe;
Leſt, thereby, we ſtill make the miſchief worſe.
That, were to do like them, who, when an *Evil*
Befals, run to a *Witch*, or to the *Devil*,

Who, ſuch Cures, onely, for his *Patients* hath
As their, who kill themſelves, through fear of Death.
It hath been thought, yea, I have oft been told,
That, *I*, in my Attempts, have been too bold;
Yet *I* think no man ſtandeth in more dread
Of doing ought which is not warranted
By common Juſtice; For, *I* dare not act
To ſave my life, in any ſuch like fact.
Nor would my *Conſcience* let me ſleep in peace
Should *I* but wink at an Unrighteouſneſs,
Which might by me be hindred, (though to gain
That, which *I* do moſt covet to obtain)
Till *I* repented it: nay, *I* ſhould dread
A Vengeance were impending ore my head,
If *I* in ſecret, wiſhd advance unto
My hopes, by what another might miſdo
Without my knowledge; or, by ought not right
Both in GODS eye, and evry *good mans* ſight.
Which, *I* profeſs, that others might beware
Of ſuch *Ill conſequents*, as *I* now fear.
If we believe there is a GOD, that heeds
The *Patience of the Saints*, and our *Proceeds*,
Let us not ſtill perſiſt, as we have done,
Within mans conſcience, to uſurp GODS *Throne*
As many do, in moſt preſumptuous wiſe,
Ev'n whilſt his heavy hand upon us lies:
For, he will ſhortly make it to appear,
None ought, but he, to ſit in *Judgment* there;
As alſo, what they merit, who offend
So highly, when an humbling they pretend.
At *Home*, from perſecuting of them ceaſe
Who do not interrupt the *civil peace*;
Let us forbear in an inhumane mode,
More to divide us, and our Foes *abrode*;
Let us leave off, thoſe Railings at each other,
VVhich hinder the uniting us together.
Till GOD ſhall judge the *cauſe* that is depending
Between the *Nations* which are now contending,
Let none of us who in our *private Stations*,
Are called to ſincere *Humiliations*,
Preſume to judge them further then he knows
Their Actings, and what Judgements GOD allows

In

In *doubtful Trials*; but with *Humbleneſs*,
Attend on his diſpoſe of the ſucceſs;
Contributing, aſwel as tears and prayers,
VVhat elſe, th'Immergencies of our Affairs
May reaſonably require; leſt, we betray
Both our *own ſelves*, and *them we ſhould obey*.
For, each mans *private ſhare*, is part of that
VVhich is the *Joint Stock* of the *Publick State*,
And, ought proportionably to be ſhard,
*A*s need ſhall be, to make a *Publick Gard*.
VVhat, others, are thereby invited to
Is that, which conſcientiouſly *I* do:
For, to this end, (though *I* am ſo bereft
Of all *I* had, that, nothing now is left
But *Almes* to live on) *I*, have ever ſince
Paid Taxes, out of that *Benevolence*;
*A*nd, will not grudge to do it, whilſt GOD ſhall
That way, or *any way*, give wherewithal:
Yea, that the *Publick ſtrength*, may not decline
VVill take heed that it be no Fault of mine,
By not contributing, what *I* think may
Be thereto needful, in an *evil day*
If well it be employed, GOD, will bleſs
Their prudent Management, and Faithfulneſs,
VVho therewith are intruſted: If, unjuſt
Therein they prove, and ſhall deceive our truſt,
Twill be deſtructive onely to th' *Abuſers*,
*A*nd, faithful men, will be at laſt no Looſers:
For, when the *Kingdome* which we look for, comes,
*A*ll men, ſhall have their juſt deſerved *Dooms*.
Hereof, to me, GOD hath oft *Earneſt* given
By aids vouchſafed, as it were, from Heav'n,
*A*t every need. By him, *I* have been fed
VVith *Manna*, *Quailes*,, and with my dayly bread,
(I know not elſe, either by *whom* or *how*)
For ſome years lately paſt; and ſo am now,
VVithout ſuſpect, of ought which may befal
VVhether, my gathering ſhall be *much* or *ſmall*.
Yea, now, while *I* behold deſpairing fear
In moſt mens faces, almoſt evry where;
*A*lthough the day, now very gloomy be;
Though falling off, our *Chariot-wheels I* ſee;

Their *Drivers*, with much difficulty driving;
*A*gainſt Waves, Rocks and Sands, our Leaders ſtriving,
And, GOD, in this day of our great diſtreſs,
Within a *Black Cloud*, hiding yet his Face;
A *Glimmering*, I naytheleſs perceive
Of *Mercy*, ſhining on all who believe;
With Symptoms, of the like aſpect to them
Who, yet *believe not*, if they turn to him.
Turn therefore, oh return unto him, now;
Hear him, and he will give an ear to you.
But I fear moſt men ſo corrupt are grown,
That, my words, are on them in vain beſtown:
Leſt, therefore what I write, they heed the leſs,
I, at this preſent, will no more expreſs;
And, ſince, *in our caſe*, there's no help in *Man*,
His aid, I will implore, who help us can.

*LEt GOD ariſe! A*riſe LORD, I implore thee;
*A*nd, *let all thoſe who hate thee, fly before thee*;
Rebuke them who thy *A*dverſaries are,
The *Bulls* and *Calves* who take delight in *War*;
*A*ſwel the *Common People*, as their *Kings*,
Till all the world, to thee, due tribute brings.
Let thoſe *deſtroying Angels*, which are ſent
To chaſtiſe us, make a diſtinguiſhment
Between them, who through *Humane frailty* ſin,
Without perſiſting wilfully therein,
*A*nd, ſuch, as have been unto *thee* and *Thine*,
Malitious Foes, a long time, by *Deſigne*;
Or, who, not onely, againſt us, now be
Confederates, but likewiſe againſt Thee.
In *Mercy*, look again, on us, and thoſe,
Who are, at this day, our profeſſed Foes;
Leſt, the purſuit of what is yet intended
Conſumes both *Nations*, ere the *War* be ended.
Now, ſo uncloſe the Eyes of evry *Nation*,
Which hath pretended to a *Reformation*,
That, they may ſee how much, they have been blinded;
How they depraved are, and how ſelf-minded:
So prudent make all *Governours* and *Kings*,
So qualify the *Peoples* murmurings;

So

So, let thy *holy Spirit* ſanctifie
Each *Congregational Societie*;
So ſhew, to evry *Individual one*,
What ought to be *believ'd*, and to be *done*
Together and *Apart*, which may improve
That, *Principle* of *Univerſal Love*,
In which, the *Being* of the world begun;
Whereby, preſerved while *Time* wheeleth on,
*A*nd, by which, that *perfection* ſhall be gaind
Which was by thy *Eternal Love* ordaind;
That we regenerated may become,
*A*nd not continue, till the *day of Doome*,
So ſtupified in our ſins, as they
Who were, at laſt, with *Water*, waſhd away;
Or, *Sodom-like*, in ſinning perſevere
Until with *Fire* conſumed as they were:
But, let what thou haſt done, ſufficient be
To turn thee unto us, and us to Thee.

I do confeſs, ſhouldſt thou be ſo ſevere,
*A*s, but to heed how bad, the beſt men are;
*A*mong us all, there could be found out none
Who might be called *Righteous*; no, not one
Of whatſoever *Calling*, or *Degree*,
Whether, *Prieſt*, *Prophet*, or a King it be,
Or of the *common Rank*; Lord, naytheleſs
In *Mercy*, and in thy *Sons Righteouſneſs*
Vouchſafe to look upon us; and, to cure
Our ſingle, and our joynt diſtemp'rature.
*A*t this time, to thoſe *Luſtings* put an end,
Which makes us more then brutiſhly contend
For trifles; and to brawl, curſe, lye and ſwear;
Like Dogs, for bones, to ſcramble, ſcratch and tear;
Fight, wound and kill each other, without heed
Of what we do, or of what may ſucceed.
Yea, ſo inhumanely, as if, now, here
The *Devils*, clothd with *Humane bodies* were;
Hell, as it were, broke looſe, and, they come hither
With purpoſe, to bring *Hell* and *Earth* together.

That, which this may portend, ſecure us from:
Hallow thy Name, and let *thy Kingdom come.*
Thy will be done on Earth, as tis in Heaven:
Give us the bread of Life; and, *that forgiven*

Our

Our ſins may be, let us forgive each other;
*A*nd, henceforth, live in *A*mity together,
On us, let not temptations, then prevail,
When thou permitteſt any to aſſail
Our perſons; that, we may in our *Probations*
Be conſtant, and enjoy our expectations.
Let neither *preſent, paſt*, or *future evil*,
(The temptings of the *World*, the *Fleſh* or *Devil*)
Have powre to harm, or fright us any more,
With *Plagues* and *Wars*, as now, and heretofore;
Eſpecially, let them not us inſnare
With thoſe ſins, whereof theſe the wages are.
Wholly, to thee, our ſelves let us reſigne;
Confeſs the *Kingdom*, *Powre* and *Glory* thine
Without a *partner*; and henceforth, forbear
To ſeek our *Kingdom*, *Powre* and *Glory* here.
Whilſt that time laſts, wherein things yet remain
Undone, which to thy Glory appertain,
And, wherein we muſt further be imployd,
Before the *Man* of *Sin* ſhall be deſtroyd,
(Who very oft, uſurps a lodging, where
Thy *Kingdom* is, although he Reigns not there)
Him to reſiſt, vouchſafe *Aſſiſting Grace*
To every one of us, in his own place:
Preſerve us blameleſs, in that *Diſpenſation*
Whereto, a Conſcentious inclination
(Without *ſelf-ends)* hath joynd us; ſo to uſe
Our *Liberty*, that, we do not abuſe
The *Chriſtian Freedom*, by intruding on
Thy *Right*; or, by impoſing that upon
*A*nothers conſcience, by uſurped powr,
Which, we would not ſhould be impoſd on our.
*A*nd, ſo incline thoſe alſo, to do thus
To whom thou giveſt power over us,
That none, may to obey them forced be,
By being diſobedient unto thee;
But, let our *Duties* be performd in *Peace*
To thee, and, to all men, in *Righteouſneſs*.
*A*nd, that both *We*, and our *Superiours* too,
May be the more kept heedful what to do;
Make them to know, that, if in what relates
To *Thee*, the *humane Laws*, or *Magiſtrates*

Muſt be obeyd in all they ſhall command,
However they, or we ſhall underſtand
Thy *Word reveald*; then, if the *Kingdom* be
The *Turks* or *Popes*, we muſt believe, as he;
And, thy *Will* and thy *Deity*, thenceforth,
Stand for a *Cypher*, or, for what's leſs worth:
For that, will be the *conſequence* thereof,
Though *Polititians*, at this Truth will skoff:
Me therefore, unto what thou callſt me to,
Keep firm, in ſpight of all the world ſhall do.
The *ſingle*, and the *joynt Humiliation*
Of *King* and *People*, bleſs with acceptation,
Although, what hath been *done*, *prayd*, or *confeſt*,
Will not abide thy *Sanctuary Teſt*;
For, hope of an acceptance, none there is,
If thou ſhouldſt mark all things that are amiſs:
And, ſav'd from what's deſerved, here, would neither
Be *Good* or *Bad men*, but, ſink altogether.
Let, in *one Duty*, none be ſo employd,
That, all the reſt be ſleighted, or made void.
So let us *Hear*, that, we aſwel may *Do*
As *Hearken*, what thy word perſwades unto.
So let us ſtrive to *Do*, that having done
The beſt wee can, wee truſt not thereupon;
And, ſo *Believe* too, that wee may improve
Our *Faith* ſtill more, both by *Good works* and *Love*;
Remembring, it is *Love*, that doth fulfil
The *Law*, the *Goſpel*, and thy *total will.*
Let thine own *Spirit* help us ſo to *pray*,
That, wee may minde *Thee*, more then what we *ſay.*
Since to *Speak words*, leſs needful is to thee,
Then telling our *own hearts*, what our *thoughts* be;
And, chiefly uſed, that we might diſcern
Or, heed the better thoſe things which concern
Our ſelves, and *Brethren*; becauſe, none can ſhow
That unto thee, which thou didſt not foreknow.
Words, oft are ſpoke to others, with intent
To counterfeit that which was never ment.
To ſuch ends, as we ought to make *Addreſſings*
To thee, are all my *Prayers* and *Confeſſings*;
To ſuch ends, I now offer here in *words*,
Thoſe *Muſings*, which my narrow heart affords;

*A*nd, which drawn, and preſt out of it, have been
By thoſe great ſtreights, we ſtill continue in.
To ſuch ends, I implore thee in this mode;
Accept of this *Oblation*, my dear GOD:
Give us his *Righteouſneſs*, who took our *Guilt*;
Love us, and then, do with us, *what thou wilt.*

Theſe Muſings, *mee, did* waking keep
When other men were faſt aſleep:
And, may, when I a nap *am taking,*
Keep others, peradventure, waking.
GOD, grant we may ſo help each other
To watch, by turns, *or,* altogether,
That, when the Bridegroom, *doth appear*
(*Although at* midnight) *we may hear,*
And, keep our Lamps, *in ſuch a* Trim
That, we may entrance *have within.*

Written *June* 17.
this ſad year,
M D C L X V I.

That which is mentioned in the thirty fifth page aforegoing, being imprinted in or about *June* 1665, and ever ſince concealed by reaſon of the *Printers* death, is now come to light, and hereto added in the three next following ſheets. There are many faults eſcaped in the Printing by reaſon of the Authors abſence, which the Reader muſt correct where he finds them.

F I N I S.

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